

A N
ANTIDOTE
AGAINST
Swearing.

To which is annexed an *Appendix* concerning an *Affertory* and *Promissory* Oath in reference to the Statutes of the two now flourishing Sister *Universities*.

Also a short *Catalogue* of some remarkable *Judgments* from God upon *Blasphemers*, &c.

By R. BOREMAN, D. D. and Fellow
of *Trinity Colledge* in *Cambridge*.

וְטוֹבָה גְּדוּלָּה הִיא לְאָדָם שֶׁלֹּא יִשָּׁבַע כָּלֵל

Et optimum est homini ut non omnino juret. Maimon.

L O N D O N,

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To the Right Honourable,

T H E

Lords and Commons,

Assembled under our most Religi-

ous and Gracious King in the High

Court of Parliament.

Right Honourable,



T was ever a grand ma-
ster-piece of prudence in
Patriots and State-Gover-
nours, whilst they were
to encounter in an ho-
stile way with forraign enemies, to
secure all home-bred dissensions, as
A 3 knowing

*For Dowry's Book Chambery Books
1821*

The Epistle

knowing that a bosom or domestick enemy is most dangerous.

Lib. 2. de
Bell. Jud.

It is recorded by *Josephus*, that the intestine broils amongst the *Jews*, especially those of the *Zelots*, were so great, that *Vespasian* on purpose deterr'd the siege of *Hierusalem*, being informed that they promiscuously murdered one another, so that the less work was left for the Sword of the Conqueror.

Thus those *Στασιασται* (as he calls them) *Seditionists*, subdued themselves before their City was besieged, and entred by *Vespasian*. Moreover, I have read of an old prophetick saying, *That our glorious and now flourishing City of London should be destroyed by it self.* Sin and Faction within the walls of it may (which God divert) effect that which was prophesied: and may it please God so to enlighten the eyes of all that inhabit it, and other parts of his *Majesties* Dominions, as to be perswaded of this Truth, that if there be τὸ ἐν ὁρῶν κακόν, if crying sins that strike at Heaven, out-brave God, to the

Dedicatory.

the shame of men, if such be suffered to go unpunished in this *Kingdom*, then, though our walls were as high and strong as those of *Babylon*, though our Hosts or Armies were as numerous as those of *Sennacherib*, 2 King. 18. or that *Persian* King *Xerxes*, whose Souldiers, when they shot their Arrows in the face of their enemies, are said by the *Historian* to have turn'd the day into night, and darkned the Sun, all the like, or greater, forces and bulwarks, cannot hinder Gods vengeance or revengeful Justice from breaking in upon our Nation to waste and destroy it, if sin or sins of a deep stain, or high provoking nature reign among us; especially after the receiving of great blessings, and enjoying many undeserved mercies by a special design, or ordination of the *Divine Providence*: of which our most gracious *Sovereign* being very sensible (to an high degree of gratitude to God his *Defender* and *Restorer*) was pleased, for the prevention of future calamities in his three Kingdoms, to

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direct an Order to the truly Noble the
now Duke of *Ormond*, the Lord Stew-
ard of His *Majesties* Household, for the
rectifying of all manner of disorders;
and, by the assistance of his *Officers*
of the *Green-cloath*, to suppress all
kind of debauchery and vice in any per-
son of what Degree or Quality soever.
Besides this, his Sacred Majesty hath by
a late Proclamation, dated the thir-
tieth of *May*, 1660. declared his
holy and just displeasure against dis-
solute and profane men, hoping (they
are his own words) that all persons of
Honour, or that are in *Authority*, will
assist His Majesty in discountenancing
such mens vices, and punishing them
according to the established Laws for
their enormities. To His *Majesties*
hopes and pious desires in that Procla-
mation, give me leave to subjoyn my
most humble Supplication to your
Honours, that, because (as the *Roman*
Oratour styles all *Magistrates*) you are
designed by your high place and cal-
ling to be the *Commonwealths Physicians*,
Hedges against profaneness,
and

Dedictory.

and the firm Banks to keep us from an inundation of trouble and confusion, which may arise from Sects, Schismes, and Heresies, you would be pleased to crown your renowned, matchless, and most *loyal* actings, for the good and wel-fare of our most glorious *King* and *Church*, with this religious resolution, to issue forth a strict and special Order against that *Epidemical, Soul murdering, and State-confounding* sin of *Swearing*, which is the Captain, Leading-General sin of this Nation; for which (if it be not speedily checked, and stifled by the powerful hand of Justice) we shall grow as infamous now and in after-ages, as the *Asiaticks* were for Pride, the *Carthaginians* for Treachery, and the *Scythians* for Drunkenness.

The hainousness of this Sin I shall discover in the ensuing *Treatise*, as being most *injurious* to God, *scandalous* to our *Neighbour*, and *hurtful* to our *Selves*: it carries with it a contempt of Gods *person* as well as of his *precept*, and that in a publick manner, which

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which three aggravations are not to be found in every sin. To which if we adde a fourth, which is the *frequen- cy* and commonness of it, it will appear then to be the *master-sin* of this Nation, as it is set in the front of other horrid sins, *Hos. 4. 2.* Men break the *Sabbath* but once in a week, but *Swear* and blaspheme they do every day, every hour, (I wish I could not say almost) every moment: It is so commonly practised, that, through daily custom and imitation, it hath crept into the mouths of young Boyes and Children, which is to be bewailed with a *Ieremies Lamentation.*

Now for the better *Remedy* of so great a *Malady*, which has distemper'd our Kingdoms great Body, though I dare not prescribe to your greater Wisdom, yet let me request you to call to mind that grave and wise Counsell of *Carolus Caraffa* in the Council (or rather *Conventicle*) of *Trent*, who said there (and that most truly) *that when the Civil Magistrates & Gods Ministers do accord, and draw in*

Dedicatory.

one yoke, then is the Church and State best governed. So then, if all the Ministers of Gods word were enjoyn'd, as his Majesty ordered by a Proclamation, Aug. 13. 1660. to turn the edge of their Spirits, & declame (at the least once a month) in their Sermons, against this Goliath, this monster-sin, and if the Magistrates in all places would stir up themselves to a more lively and active execution of the Statute against those who shall in this sort presume to blaspheme, by taking Gods most holy Name in vain, if this course were once strictly undertaken, and all Informers against such foul-mouth'd blasphemers encouraged for their pains, by receiving a part of the mulct drawn out of the others purses; if this course were once undertaken, and constantly in all places followed, we should find, to Gods glory and our great comfort, that the fear of shame and punishment (which with most men is more prevalent then the love of God) would chase away all profaneness from their mouths. *ἐνθα φόβος, εὐκόλως λυέται ἡ πωνή.*

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δυνα, καὶ σφόδρα χροία τις ἢ ἀνασκαία.

Hornil. 14.

Chrys. "Through fear of punishment
"a long and inveterate custom of sin
"hath oft-times been omitted, that
"strong band hath been broken, and
"the sinner converted.

Under the old Law, he that *blasphemed the name of the Lord was stoned to death*, Levit. 24. 16. The severity of forraign Christian Kings and Princes against such *Blasphemers* is set down in the midst of my Treatise: Some were burnt in their Lips with hot Irons, some order'd to be drown'd, others were beheaded, and punish'd with the confiscation of their goods, and loss of their lives: thus dealt an Earl of *Flanders*, by name *Philip*, with profane *Swearers*. To all which I must adde (as a most exemplary piece of Justice, which I wish were observed and practised in His *Majesties* Royal Family) that famous Decree of that good King *Henry the fifth*, the whip of *France* and the scourge of Vice, in whom *Piety* and *Valour* did (as they do in our renowned *King*) meet together,

Dedictory.

ther : he decreed by a Special Order relating chiefly to his *Court*, which might I suppose have an Influence upon the whole Kingdom, That every *Duke* for each Oath should pay forty shillings, a *Baron* twenty, *Knights* and *Esquires* ten, every *Yeoman* three shillings and four pence, ordinary Servants two pence, (which was accounted a great mulct in those days) the younger sort of Boyes and Pages were well whipt for this offence : and this Law was so well executed, that, all the Nation over, very few were heard to swear an Oath.

This I intimate, wishing that the same or the like strictness of Severity might meet with the looseness of this Ages Impiety, and hoping that *persons* of worth and preeminency (whose reputations, in the scale of Honour, weigh down the rate or weight of punishment) will reform without it, and scorn to have their *Nobility* blotted, and their mouths defiled with that unprofitable, cursed, crying sin, which is the badge of debaucht *Russians*, the
cog-

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FF. 139. 20.

* Κακῶν
κακοί
κακιστοί.
Chrys.

cognisance of accursed *miscreants*, who are branded by the Prophet *David* with this black mark of being *Gods enemies*, and the *continual* practice of the Devils in Hell, and damned Spirits, who *Curse, Swear, and Blaspheme* God in the midst of their Torments. This is the sole Language of those Infernal Inhabitants: the which that it may no longer rest or nest in the Tongues of prophane *Rabshakehs*, who are the *worst of the worst Subjects*, the most pernicious enemies to the *State* and *Church*, for that in a manner by their sharp Tongues they clip the wings of *Mercy*, hindering it from flying to us with blessings, and quicken the pace of *Iustice*, to proceed in a speedy execution of curses and heavy judgments upon us; that their mouths may be stopped, and by execution of the Statutes (which is their life) this common sin of Swearing receive its deaths wound, that there may be no more blaspheming in our Streets, nor within our private Walls, that this glorious Reformation may be thoroughly

Dedicatory.

ly wrought and effected in our Land,
I shall to these my weak endeavours
in *Print* add the assistance and strength
of my *Prayers* to the great God of Hea-
ven the *Lord of Lords*, for a continu-
ance and multiplication of blessings
upon all your publick designs and
godly undertakings; that from your
Honoured Persons, who (next to His
Sacred Majesty, who is the *Upper*) are
the *Nether Springs of Justice, Judgment*
may run down as waters, and righteous-
ness as a mighty stream, to the bearing
down of all *profaneness*, whereby God
is dishonoured, and to the advance of
Piety and Religion, that his holy *Name*
may be glorified by us. This is, and
shall be ever a part of the daily Devo-
tions of him who is a well-wisher to
the Peace and flourishing happiness of
this Kingdom, and

Amos 5. 24.

Your Honours most humble

and devoted Servant in

Christ Jesus,

R. BOREMAN.

Dec. 9.
1661.



AN ANTIDOTE AGAINST SWEARING.

The ground or maine Ingredients whereof are, those words of our Saviour,

MAT. 5.34.

I say unto you, Swear not at all.



Remember a saying of Vincentius Lyrinensis, which as it meets with many bold practises in our times, so it nearly concerns my present purpose, *Nullam esse ad fallendum faciliorem viam, &c.* There is no way so easie (sayes he) to deceive a multitude (or the common people, who both love, and are easie to be deceived) and to invite

B

them

Lib. de Hz.
rel. c. 37.
Nullam esse
ad fallendum
faciliorem
viam quam
ut ubi nefario
erroris subin-
ducitur fran-
dulencia, ibi
drvinorum
verborum
pretendatur
auctoritas.

them to sin, as when we endeavour by fraudulent means to sow the seed of error in their hearts, to pretend the Divine Authority of Gods word. It seems the Scribes and Pharisees, like many in our dayes, had learned this art of spreading and maintaining their false Doctrine by corrupting the Text. For, whereas God commanding us to have in due Reverence his holy Name, forbad the Jews, and in them us, to take the same in vain, *Exod. 20. 7. i. e. to use it idly, or to no purpose, without any warrant from necessity, and without respect to the advance of his Glory, the Scribes expounding לישון in vain by לשקר falsely, i. e. To back and confirm a lie (which word we find *Levit. 19. 12. Thou shalt not swear by my Name falsely*) they hereby confounded two distinct precepts. For by the latter in *Leviticus* is forbidden perjury, which is the confirmation of a lie by an Oath; by the former precept in *Exodus* all vain Oaths, which are so, when they are commonly used to confirme or ratifie the Truth in our private negotiations, contracts, bargainings and discourse.*

From this false glosse of the Scribes interpreting the third Commandement, as if only perjury were by it forbid, and this too onely in the abuse of Gods sacred Name; from this corrupt Spring issued these

these three perverse Doctrines, which in our Saviours time were settled in the minds and hearts of the deluded *Jewes*.

— *First*, to swear by the Creature, and to forswear, they affirmed to be no sin.

Secondly, they counted it no breach of the third Commandement, if they used in their ordinary discourse the Name of God, so long as they did what they promised, and affirmed what was true. With the *Scribes* and *Pharisees* in this second opinion agree both *Maldonat* the Jesuit on *Levit. 19.* and *Socinus*, with his followers, who maintain that onely perjury is forbidden by that Commandement.

Thirdly and lastly, from this latter stream issued another as corrupt and unsound, *viz.* That whatsoever they had bound themselves to by an Oath in the Name of God, they maintained that they were bound to do it, were the thing never so unjust and bad.

Our blessed Saviour, as it became so wise a Teacher who came from God, (as *Nicodemus* witnessed of him, *John 3. 2.*) endeavoured in his first Sermon *Ad Populum* on the mount, to root out of the peoples minds this false Doctrine of the *Scribes*, and to prevent all dangerous Consequents which might issue from it, he propounds here in the Text (which I have

*Vid. P. 1. et an
explicatione*

*3. Preceptis
Decalogi.*

*In hac
corrupte-
la eadem
cum Phari-
sais sentie
impurus iste
Socinus, &c*

prefixed to my Treatise) for our better instruction the true meaning and intent of the Law, ushering it in with divine Authority, the Authority, of his own person, who is God and man by an hypostaticall union, *Ἐγὼ ὁ λέγων*, *But I say unto you, Swear not*, that is, not

False,

Temere,

Iniquè, not Falsly, Rashly,

nor *unjustly*, by the awfull and dreadfull Name of God, not without great cause and necessity, and : *Swear not at all* by the creatures, for to sweare by any of them is no lesse sin then Idolatrie. And this, with the consent of the best and most judicious Expositours, I take to be the full scope and meaning of the words, *μη ὁμῶσαι ὅλως*, *Swear not at all.*

Not to stick in *proscibulo* in the porch or preface of the text, *I say unto you*, from which in reference to the Context or the preceding* verse, I might deduce this Inference, That, *Antiquitie* pleaded for a corrupt opinion or *Custom* contrarie to the Truth revealed in Gods word, is but a vizard under which error and much danger lieth hid, and therefore not to be admitted, but rejected. This Inference by way of Doctrine might be drawn from the Preface, and proved against those patrons of superstitious practises and opinions, the great pleaders and proctours for Antiqui-

ty

* V. 33.

*It hath been
said by them
of old time,
Thou shalt
not for-
swear thy
self, &c.*

§

ty in the Church of Rome, to whom I could retort and assert, that the written word of God is the only true Antiquitie, to be the rule of our faith, and that Antiquitie without truth is like those dissembeling Gibeonites *Josh. 9. 12.* who dec eived *Josh. 9. 12.* *Joshuah* with their old shooes, and torn baggs, sowre drink, and mouldie bread: I could likewise tell them that that is to be supposed to be the language of all the ancient Fathers, which one of them modestlie said of himself and in the name of all, *Nolo nobis credatur, recitetur Scriptura*, I will not desire any to relye onely upon my words, let the Scripture be recited, and let that be the Judge of controversies. Were I in the pulpit (for which this Treatise was first intended) I might prosecute the former Thesis, and enlarge my meditations in the proof of it: but because this point is not agreeable to my prime Intent, passing by the preface, I shall insist upon the prohibition, together with its extention, *ἅλως*, at all, Swear not, and Swear not at all.

St. Ambr.

But what, some may say, is Christs kingdom divided against it self? is the Gospell against the law? Have we not an injunction or command to the contrary *Dent. 6. 13.* *Thou shalt feare the Lord thy God and serve him, and shalt sweare by his name*: Find we not the same precept *Dent. 10. 12, 20.*

The I. General part.
The explication of the prohibition, swear not.

Him shalt thou serve, to *Him* shalt thou cleave, and sweare by his Name? Doth not the Prophet *Isaiah* insinuate the same in his 65. ch. 16. v. He that blesseth himself in the earth shall blesse himself in the God of Truth, and he that sweareth in the earth shall sweare by the God of Truth? Nay further, have we not Christs own example and practice to confirme the lawfulness of an oath in some cases? His *Amen, Amen*, so oft by Him used, intimates as much. God is the God of Truth, nay Truth it self, and *Amen* in the Hebrew and Syriack signifying Fidelitie and truth, Christ in his *Amen dico vobis, Verily, I say unto you*, said thus in effect, as the best expositours assert, *Per Deum qui est Amen* (i. e. veritas) *dico vobis*, I call God, who is most true, to witnesse what I say and affirm unto you. Dares then any Anabaptisticall Schismatick open his impure mouth against this evident truth, that it is in some cases lawfull to use an Oath? They that denie this, maintaining it in no case lawfull to swear by the Name of God, (of which sort was that *Baslides* mentioned in *Eusebius*) such mens ignorance I pittie, as being enthralld to the slavery of a Scrupulous conscience, which makes the way to heaven narrower then indeed it is, and proposes to it self a streighter passage then Christ in his word hath revealed unto us. But to permit

mit the refutation of this errour of the *Anabaptists*, and to reconcile *Moses* to *Christ*, the *Law* to the *Gospel*, or those fore-named places or Texts in *Deuteronomie* to the words of my Text. First, let me lay this down for a certain ground or thesis (and it is our Saviours own assertion) (*Christ came* Mar. 5. 17. *not to destroy the Law, but to fulfill it*: and Secondly, let me premise this for an undeniable maxime or position, that *the precepts of the Gospell are not repugnant or contrary to the Commands of the Law*; This Thesis is defended and proved at large by St. *Augustine* in his 19 book against *Faustus* the Heretick c. 16.

Præcepta Evangelii non contrariantur præceptis legis. Aug.

First then, our Lord and Saviour Christ, in whom dwelleth the fulnesse of the Godhead (i.e. who is perfect God) and in whom there is a fulnesse without any defect of wisdom, and all heavenly graces, He fulfilled the law two manner of waies, *Opere et Ore*, or *Doctrinâ*, by his works and doctrinal words. First by his works or deeds, in that, to leave us an example of a meek heart and sound Obedience, he submitted himselfe to the Ceremoniall law, being circumcis'd the 8. day, &c. so likewise to satisfy the rigour of Gods Justice he fully perform'd the morall law by his *Active* Obedience, doing what the law required of us to be done, thereby to bring us to Heaven, and by his

Aqui. 1. 2. X
101. Q. 2. V
Art.

Aquín.

Mat. 5. 21,
27. &c.

Lev. 6. 5.

Παλαχῦ τοῖς ὄρκοις ἐ-
κονταί ἐπιπορκίαι. Chrys.Ἀμύχανον γὰρ ἀμύχα-
νον, σόμα μεμελητῆκος
ἐμνύειν, μὴ ἐπορκῆν. Id.

Hom. 14.

passive, suffering for our sins to redeem us from the paines or torments of Hell. Thus Christ fulfilled the law *Opere*, by doing. Secondly, He fulfilled the law *Ore seu doctrinâ*, by his word or *Doctrine*, and that two manner of wayes. First, *verum legis sensum exprimendo*, by explaining the full scope, the intent or meaning of the law, as in those two cases of *Murther* and *Adulterie*, when he declar'd that whosoever is angry with his Brother without a cause, and beares malice against him, in his heart, is a murtherer; and that he who looks on a woman to lust after her, is in the sight or esteem of God an Adulterer. Secondly, He fulfilled the law *præcepta legis ordinando ut intius observaretur quod lex vetuerat*, by ordaining lessons, or prescribing rules for the better observing of the lawes prohibitions and precepts. To passe by many Instances which I might produce and to adhere only to my Text, Because the law forbids perjurie, where it is said, *Thou shalt not swear by my Name falsely*,

That we may the better observe and keep this prohibition, and be freed from the danger of so great a sin (in regard that men accustomed to swearing, do commonly account perjury but

but a light and frivolous thing) Christ therefore here in the words of the Text gives us an wholesome admonition to abstain altogether from swearing, *nisi in causa necessuatis*, except in cases of necessity, viz. *Ubi gloria Domini vindicanda, aut Fratris edificatio promovenda*, when and where the glory of God is to be vindicated by an open defence of the Truth opposed, or mine own and my Neighbours welfare and good may thereby be promoted.

Hier. Zanch.

So then, say the *Anabaptists* (who derive their opinion from the *Manichees*) say they what they please, Christ does not altogether forbid Swearing, but restrains it to certain circumstances of Time and Case.

For in some cases a man may swear : as *First*, whenan Oath is (for the deciding of a controversie) ministred by the subordinate Magistrates under the Supreme, to whom God in this respect hath bequeathed his Sovereign Power, and committed that Authority, that when any one of them demands it in a matter of great importance or consequence, we may lawfully swear or take a solemn Oath. *Secondly*, when an Oath serveth to maintain, procure, or win unto God any part of his glory, or to preserve the same from disgrace or ignominie against the contumelious rage and

The II.
Gen. part.
In what cases, and when
a man may
swear.
Deut. i. 16.
Psal. 82. 6.

and malice of his enemies.

Thus if a man should converse with *Papists* and *Infidels*, and he alleadging for the confirmation of truth the Authority of Gods word, if any one of them should stiffly deny what he produces to be a part of the Scriptures, he in this case may safely and justly use an Oath to defend it. An example hereof we have in St. *Paul*, who being moved with a Godly and Religious zeal for the Truth, made use of an Oath to confirm his Doctrine, that the Churches to whom he writ might be established in the truth, and God Almighty thereby glorified. The Oath which he used is expressed, and that clearly, *Gal. 1. 20. Before God I lie not*, which is a Confirmation of his former assertion in the * foregoing part of the Chapter, viz. That he had preached the Gospel in *Arabia* and *Damascus*, that he went from those parts to *Hierusalem*, that he did not learn the Gospel there of *Peter* and *James*, or of any other Apostle. Now because some of the false Apostles might perhaps retort and say (to attache him of falsity, and so diminish his Authority) that these avouchments of his were false and fabulous, he therefore justifies his Narration or Assertions by a kind of Oath, saying, *Before God I lie not*. It may be demanded how these words can be a form

or

Vid. Rom.

1. 9.

2 Cor. 11.

31.

* 17. 18. ver.

or kind of *Swearing*, or in what sense they fall under the nature of an Oath. I answer, that in an Oath there be four things implied, though not alwaies expressed.

The first is an *Asseveration* of the Truth.

The second a faithful *Confession* or open *Profession*, whereby the party that is to Swear acknowledgeth from his heart with a firm belief the power and presence, the omniscency and wisdom of God, that he is the only searcher of the heart, a discernor of the inward Spirit, and that he is both a Witnesse and a Judge of all our thoughts, words and works.

The third is a solemn *Invocation* of God, that he would be a witnesse with and to us, that we speak the truth with our Tongues from our hearts.

The fourth and last is a sad *Imprecation*, that God would be a judge to take revenge, and to inflict a sore judgement on us if we lie. Now then a formal Oath is a certain frame or composition of words, in which not alwaies all, but some of the principal parts of it are expressed; the other being concealed, and yet to be supposed and understood. *Jer. 4. 2. The Lord liveth, &c.* There is the forme or essence of an oath onely in *Confession* of the life or being of God; which includes his essentiall Attributes,

tributes, viz. his Omniscieny and Omnipresence, &c. His Attributes are his very essence, *quicquid est in Deo est ipse Deus*, it is a rule and maxime in the schools. The form of swearing, 2. Cor. 1. 23. *I call God for a record upon my soul*, expresseth the third particular, namely, *Invocation*. That passage in *Ruth* chap. 1. 17. The Lord doe thus and thus to me, is an *Imprecation*. And the forme in that forecited place *Gal.* 1. 20. is directly a plaine *Confession* that God is present as a witnesse and Judge of our sayings, and will if we speak not the truth severely punish us.

Thirdly, a man may use an Oath when it serveth to maintain or promote his own or his Neighbours safety in body, goods, or good name. So to save his life, a man may swear to a Thief to give him a piece of money at a set appointed time, which Oath he is bound to keep, and if afterwards in respect to the common good he discover him to the Magistrate, he is no way guilty of falsity, in that he performs what is every mans private duty, i. e. to preserve the welfare of the King and State, and to promote the *bonum communis*, the common good, which cannot consist with a common Thiefs impunity. Therefore I adde, that in case a man for fear of losing his life with his money, being

ing urged and pressed to it, sweares to a Thief that he will not betray him, that man is bound to be silent, nor to reveal him in that which concerns himself, as having been robbed by him : But if he find and is assured that his silence may be prejudiciall to the publick good, for that he perceives the licentiousness of the offender proceeds (and is like so to do) to the like damage and mischief of others ; he is bound in duty (though not to accuse the Delinquent for the fact done unto himself) yet to give warning or notice to some in Authority, to have a vigilant eye upon so lewd a person, for the preventing of any further Villanie. So the late most pious and learned Bishop of *Norwich* determines this case, and annexes this saying to his determination (to deter all men from perjury or breaking their Oaths) *When once we have interessed God in any businesse, it is dangerous not to be punctuall in the performance.*

*Bishop Hall
in his Cases
of Conscience resolv.
Dec. 1. c. 8.*

Now that it is lawful in this case to swear to an High-way Rogue to save our life, none will doubt, who shall consider the many inconveniencies and evils which would ensue, if the true man in this streight take not an Oath.

The first is the losse of his own life.

Secondly, the loss of the others soul, being guilty of Murther in shedding that
mans

mans blood: these dangers may be prevented by a promise & an Oath of silence. But as it is lawful for a man in such a streight to Swear, so it is unlawfull for him to break his Oath: for if any one having so solemnly promised by an oath not to discover the Thief (as to that fact of robbing him) should afterwards make his fact known to the magistrate, this mischief would follow upon his discovery, all honest men for his sake might justly be suspected as if they would doe the like, though they have solemnly promis'd or sworn to the contrary, and so it might cost many a good man his life, when Thieves are put in feare of losing theirs, being perswaded that though an Oath be taken, they may be betrayed and given up to the hands of Justice. Of the same opinion with the forenamed Bishop is the right reverend Father in God the Bishop of *Lincolne*, Dr. *Sanderson*, that, if a man falling into the hands of thieves, be forc'd to promise, and that by an Oath, not to detect or reveale their robbery of him, and this to preserve himselfe from being murdered by them, as he may without offence to God take such an oath, so the same being taken by him must be religiously kept.

Lib. de Juramenti Obligatione.

But I desire that this assertion may be admitted for a truth with the former qualification.

lification. I shall only adde this for a Close
of this Question, (and it is the summe or
abridgment of what * *Hierocles* delivers
more at large by way of advice or coun-
sel) That nothing but necessity and the command
of lawfull Authority should force or draw an
oath from us.

*His advice
is this,

τηρῶν τῶν
ὄρχων
χρεῖαν ἐν
τοῖς ἀνασ-

καίοις ἀμα καὶ ἱμίοις καὶ τότε ὅτε ὑδεμία ἄλλη τοιούτων
σωτηρία φαίνεται, εἰ μὴ διὰ μόνου ἐν τῷ ὄρχῳ ἀληθείας.
Hierocles.

Fourthly, A man may sweare or take an
oath to confirm and establishe peace be-
tween him and another at variance with
him: thus did *Abraham* swear to *Abimelech*,
Gen. 21. 24. that he would not deal falsly with
him nor with his Son, nor with his Sons Son.
Thus two severall Kings may swear one to
another upon an agreement or ratification
of peace, not to invade one anothers terri-
tories for so long a space of time. Thus a
King takes an oath * to his Subjects to
maintaine their ancient lawes and liberties;
and they reciprocally oblige themselves by
a solemn oath to preserve his honour, to
defend his person, and maintain his Royall
rights and prerogative, to be obedient to
his just commands, to be observant of his
lawes: all this, and more, is implied in the
Oath of Allegiance, which Oath cannot
stand or consist with the Subjects taking up
of

* At his
Coronati-
on.

of Armes against their Sovereign Lord the King (under what specious pretences soever) without the high guilt of Treason and Rebellion.

Mat. 5.

To conclude this point concerning the Legality or lawfulness of taking an Oath, in private and publick Cases, the meaning of our Saviours prohibition, *Swear not at all*, is this, which before hath been touched in few words, *Swear not at all* in your common talk and familiar discourse, but as Christ commands v. 37. *Let your communication be Yea Yea, Nay Nay*, i. e. use onely a bare affirmation of what you know to be true, and a simple Negation of what you are assured is false, without interposing the sacred and dreadfull Name of God. *Let your Yea be Yea, &c.* As the doubling of *Pharaohs* dreame was an infallible demonstration of the certainty of it's event; so the repetition of these our Saviours words is remarkable, and not to be passed over without due regard and a speciall observation. Upon this Text *Ugo* has this ingenuous

Gen. 41.
2, 5.

Ipsa geminatio pendus habet, quasi diceret, quod dictu verbo dic opere, & quod negas verba noli confirmare falso. Ugo.

glosse. The very gemination or doubling of the words (saies he) is weighty, and deserves our attentive consideration: it is as if Christ should have said, *Let not thy actions give thy words the lie; what thou hast affirmed with thy tongue, maintain and make good the same by thy actions, and confirm not that by thy deeds what thou hast denied*

denied in thy words. Let your Yea be Yea, and your Nay Nay : whatsoever is more then these ἐν τῷ πονηρῷ ἔστιν, cometh of evill, i. e. as St. Augustine expounds the words, ex malo infirmitatis, from the Sin of infirmity ; which I take to be anothers incredulity , when a man for want of a good or commendable opinion of his Brother (which betrays a weakness in him or a want of charity) shall suspect the truth of his narration or report, and so require of him an oath to confirme it. E. g. If a man should accuse thee of perfidiousnesse or slander, as having with the black tooth of calumnie wounded his reputation, or wrong'd him in his goods, if thou, to purge and cleanse thy self from this foule aspersion, shalt deny the fact by a simple and bare protestation of thy innocency in this particular, and he still suspecting thee to the contrary * shall require an oath of thee to confirm his belief of what thou deniest, in such a case to vindicate thy credit, and to work out of his mind that injurious suspicion, thou mayest use an Attestation by invoking or calling God to witnesse the Truth, which Attestation by interposing the name of God is an Oath. And that, in such or the like case (to settle in another

Aug. lib. 10.
de Serm.
Dom. c. 30.

* To do this in the judgement of *more Pe-
nitiæ* is a sin, and that a great one.

Τὸ ὁμῶσαι μὴδὲ ἀπαλῆσαι ὅρκον ἐστίν.
εἰ γὰρ μὴ βέλαι ὁμῶσαι, μὴδὲ παρ' ἐ-
τέρων ὅρκον ἀπαλῆαι.

Lib. 1. Ep. 155.

a perswasion of our Integrity,) an oath between private persons is no Sin, we have the example of Gods Saints in the Holy Scriptures to warrant it; as that of *Abraham*, who upon this occasion swore to *Abimelech* (as was before recited *Gen. 21. 24.*) The like passed between *Jacob* and *Laban*, *Gen.*

Ruth. 3. 13.

As the Lord
liveth, said
he to her,
&c.

Aug. loco
predicto in
lib. de Serm.
Dom.

Christus non
dixit, quod

amplius ma-
lum est, sed ex
malo, i. e. ex
malo infir-
mitatis, &c.

31. 53. and from *Boaz* to *Ruth*. Adde to these two examples the testimony of *St. Augustine*: When Christ (says he) enjoined us to use in our common discourse *Yea Yea, Nay Nay*, He said not, whatsoever is more then this is evill or a sin, but, *cometh of evill*, i. e. from the evill of Infirmitie, viz. the weaknesse or want of Faith in him who compells thee to Swear. *Tu enim non male facis qui bene uteris iuratione, ut alteri persuadeas quod utiliter persuades; sed a malo est illius cuius infirmitate jurare cogeris.* For thou dost not ill who usest an oath well, i. e. to a good end, that thou mayest beget in another a firm believe of the Truth, and a perswasion of thy Integrity: He rather does ill, whose diffidence or distrust enforces thee to use an Oath. Swear then we may, and an Oath may be used in our private conference, when the Incredulitie of him with whom we deale or converse forces it from us, either to beget in him a perswasion of our fidelitie in the performance of our lawfull promises, or to wipe out of his minde a blot who suspects our honesty and

and uprightnesse. In such a case, when an
 * Oath is required of us to maintaine our re-
 putation or credit, then to forbear to *Swear*
 is neither to obey the intent of Christ in
 the Gospell, nor to obey the voice of God in
 the Law. For in such a case to swear is so
 far from taking Gods name in vaine, that
 he who refuses to doe it runs upon the rock
 of a dangerous guilt, and that is the breach
 of the sixth Commandement; by which as
vita conservatio, the preservation of our Bro-
 thers and our own life, so likewise *injuria*
propulsatio, the use of all lawfull meanes to
 redeem him, and chiefly our selves, from all
 injuries is commanded. What greater in-
 jurie can there be, what more greivous
 wound then that of Infamie, and losse of re-
 putation? which when thou maiest plaster
 up, if thou refuse to doe it, thou joynest by
 thy assent with thine enemy in wounding
 of thy good name or credit. *Qui famam*
negligit homicida est, who so neglects his fame
 or credit, destroys in a part his being, in
 that when he lies under the
 burden of Infamie and disgrace,
 he ceases in the esteem of the
 world to be that man he was
 once voiced or nois'd to be.

An Oath then we may use not
 * voluntarily, but being com-
 pell'd to it by him who suspects

*There is a do
 in another.*

*This is implied by the
 Heb. word **שָׁוַע** which
 being of a passive signif-
 cation, signifies rather to
 be sworn then to swear,
 intimating thus much
 unto us, that a man
 should not swear but
 when an oath is forc'd
 upon him, and enjoyn'd
 by lawfull authority.

X

our credit. Thus or then to swear in vindication of our reputation is not repugnant to Christs precept, or prohibition, *Swear not.* And unlesse you will say that the *Prophets* borrowed not their light from *Christ* the everlasting Sun of *righteousnesse*, most resplendent in all graces, who likewise being the *eternall word* of God, spoke to the ancient *Prophets* by his Spirit, unlesse you will say that these were not true Stars, but slimie meteors, coloured with pretences of truth, and that their Doctrine is false, unless you will assest this (which is an horrid crime but to think) then you must set your seale to this truth, that in some cases it is not unlawfull to use an Oath. Witnes that of the Prophet *Ieremiah* in his exhortation to revolted *Israel*, *Thou shalt swear, The Lord liveth, in Truth, in Judgment, & in Righteousness.* These three cautions or circumstances if they accompany thine Oath, thou fillest Christs prohibition, *Swear not.*

Ier. 4. 2.

Judicio caret

Juramentum

incantum,

Veritate ju-

ramentum

mendax, ju-

stitià jura-

mentum ini-

quum & illi-

crum. Aqu.

Swear not. First, *non false*, not falsely, so our blessed Saviour intends; but *in veritate*, in Truth, so the prophet *Ier.* expressly, i. e. for the confirmation of the Truth when thou art urged to it by some private person, or injoyn'd by a lawfull magistrate, as hath formerly been demonstrated. But to enlarge this point a little more; There is a twofold Oath, a *Promissory*, and that which

Promissori-
um est de fu-
turo seu de re
faciendâ.

we

we call an *Affertory*. By the former we engage our selves for the time to come to do that which is lawfull and just : By the latter we assert or solemnly affirm to be certain and true, what we know to have been done and said either by our selves or others. Agreeable to these two kinds of oaths there is a twofold truth, First, *Logicall*,

Second, *Morall*.

The *first* implies the truth of the thing, the *second* the truth of the mind. The *first* is when we speak or affirm nothing but what beares a correspondency with the nature of what is affirm'd, or as the thing is, not asserting, that white is black, or black white. The *second*, i. e. the morall truth, is when we speak as we think, and think as we speak. Both these kinds of truth are required in an *Affertory* Oath. *First*, there must not be any jarring or disagreement between the Tongue and the Thing asserted, that must go according to this ; and that not upon bare conjectures, or what *Aristotle* in his *Topicks* calls *ἐιρηόλα*, seeming probabilities, but upon a well-grounded knowledge of the truth of the thing or fact. * For not only he is guilty of perjury who in an *Affertory* Oath swears a known untruth (as * *Peter* did, and afterwards repented of it) but he also who swears an unknown or uncertain truth, which is when we swear that to be a

Affertorium de preterito sive de re facta

* In an *Affertory* Oath we may be guilty of perjury two manner of ways.

* Mat. 26. 72, 74, 75.

truth of which for the present we doubt, and imagine to be a falshood.

Jer. 42. 5.

Secondly, in an *Affertory* oath our mind or meaning must not dissent from our Tongue; we must beware that we mean not one thing when we swear another : which that deceitfull *Johanan* and the Captains of the *Host* did, who called God to witness that which they never intended to perform. Thus the Papists juggle in their *Æquivocations*, and when they take the Oaths of *Supremacy* and *Allegiance*, they have a Tongue for the Prince and an Heart for the Pope. Thus did that *Franciscan* Monk æquivocate, who being asked which way a murderer fled that passed by him, & being willing to conceal him, he answered; putting his hand into his sleeve, that he passed not that way, meaning that he passed not through his Sleeve. Of this stamp was he in *Euripides*, who being attached of perjurie, replied, ἢ γλῶσσαν ὁμώμαχ', ἢ δὲ φρενὶ ἀράμοιτος, i. e. I did swear with my Tongue, but not with my Mind. Thus I fear too many have done in these sinful times, who having taken the Oath of *Allegiance* to their King, enter'd into a solemn League with his traiterous enemies. Those I exhort speedily to make their peace with God by an hearty repentance, lest, to their endlesse woe and misery, they feel the weight of his heavy wrath, which never suffer'd the perjured to escape

escape unpunished. Beware then of Swearing falsely, or of taking a false Oath; let your Tongue agree with the thing you express by it, and let not your heart or meaning dissent from your tongue. Use no *Equivocation*, but when you are constrain'd to take an oath, take it according to the *ῥῆ ἁπλῶν*, the literal sense or plain meaning of the words, and according to the intention of him who propounds it; and be clearly perswaded in thy Conscience or Judgment of the Truth and equity of the thing you swear. If in an *Affertory* Oath we affirm to be true what we know to be false, we in effect make God the Patron of a Lye, or think that he may be deluded and deceived; whereby we discover a kind of Atheisticall profane Impiety, whilst we deale with God as if he regarded not things here below, and place him in a lower condition then we would do any plain honest man, *quem fallere volens non auderet quis in Societatem falsi vocare*, whom no man, being about to defraud or deceive his Neighbour or Friend, will dare call or invite to be a partaker with him in his Sin. To do this then to God; how great and horrid a crime must it needs be? He doth it that calls God to witness a lye.

Lastly, to close this point concerning a false Oath, when we promise by Oath to do what we never mean to perform, we are guilty in an high degree of perjury; so is

Two Corollaries; the first concerning an *Affertory* Oath.

Phil. Jud.

Μαρίνους καλέει ὁντινείσιν
ἑὶς δὲ ἀποσπασάτω.

The second Corollary concerning a *Promissory* Oath

he who having meant at the Oaths taking, and fully purposed to do as he promis'd, yet afterwards, when the thing is possible, and not unjust, but onely difficult and disadvantageous to him, changes his resolution and purpose, contrary to that Just man describ'd by the Prophet David, *Psal. 15. 5. who Swears to his Neighbour and disappoints him not, though it be to his own hurt.* And thus much of the first restriction of Christs prohibition, *Swear not, i. e. non false, not falsely.*

Secondly, *Swear not, non leviter & temerè, not lightly or rashly, for no cause, but cum judicio, in Judgement, i. e. onely when the cause is weighty, and when there are no other witnesses but God and thine own Conscience, so that thou art compell'd to Swear by a constraint of Necessity.*

X Thirdly, *Swear not contra jus & iniquè, not unjustly, but in justitiâ, in Justice, as the same Prophet, Jer. 4. 2. advises.* The Matter or Subject of thy Oath must be what in it self is lawful, just and good, and not repugnant to the words or intent of any former Oath, which if lawfully taken, and the matter of it be just, is in no wise, neither for any threats or promises, to be violated, but faithfully kept. From what hath been said we may collect and deduce a *Negative Rule*, which is one of five set down or delivered by *Riverius* in his most judicious and learned Explication of the Decalogue.

The

The Rule is this, *Non est servandum Juramentum cujus Executio cum Salute publica, cum honestate, & bonis moribus pugnaret, i. e.* That Oath which is against the good of the Common-wealth, against the rules of honesty and good manners (or that duty which we owe in things that are lawful to our Superiours) such an Oath which is repugnant to these three particulars, to all of them, or any of them, is not to be kept. For he that promises by an Oath to do what is unlawful and unjust, as he sinned in Swearing, so would he aggravate his sin if he should keep it. Such was Davids Oath when he threatned Nabals ruine, which he revoked, to teach us that all such Oaths are better broken then kept. *Definitio incanta laudabiliter solvenda est, nec est hac prevaricatio, sed temeritatis emendatio,* An hasty and unlawfull promise may be broken with Commendation, neither is he that breaks such a promise to be condemned as prevaricating with the Truth, but to be thought well of, for correcting his error, whilest he performs not what he rashly undertook. If Herod Antipas had observ'd this Rule delivered in that famous Council of Eliberis, he (although his Oath had seemingly bound him to it) would not have beheaded John the Baptist: and as hereby he might have freed himself from the guilt of murdering so holy a man, so should he not have felt from the hand of God that heavy

Com. 6. p. 90.
Where he teaches when & in what Cases an Oath binds.

1 Sam. 25.
Juravit David temere, sed non implevit juramentum majori impietate. Aug.

Mar. 6. 26.

Euseb. 2. c. 4
Joseph. l. 18.
c. 14.

* Μία γὰρ
θεὸς ὁ
αὐτὸς τῆς
παλαιᾶς
καὶ τῆς
καινῆς
διαθήκης
συνε-
στα-
ς.
Epiph.

John 1. 1.

Mat. 4. 10.

heavy punishment which *Eusebius* and *Josephus* record that he suffered. He was banished (as they tell us) by *Caligula* into *Lyons* in *France*, where with his wife *Herodias*, that incestuous Harlot, he ended his life in extreme misery and want. From the former explication of our *Saviours* prohibition, we may infer that as * between the Law and the Gospel there is no discord, so between Christs words and the sayings of the Prophets there is no jarring, nor disagreeing difference, but a sweet harmony and consent: whence we may likewise conclude that one and the same God was the Author of the Old and New Testament, which the *Manichees* denyed: The same harmonious concord or agreement between them is a strong and sufficient argument of the Deity of the Son of God *Christ Jesus*, the *Word*. This we affirm and maintain against the *Arrians*, in that He was the Prophets instructor and Teacher by his Spirit, or by divine inspiration, and withall a God of Unity, Peace, and Concord. What they assert he affirms, what they forbid he prohibits. His prohibitions imply their commands, their commands include his prohibitions. *Him* (i. e. God) onely shalt thou serve, sayes our Saviour; *Thou shalt not worship other Gods*, this is the common tenor of the Doctrine of

of the Prophets. So (as hath been proved) Christs *prohibitions* point at their commanding precepts. *Swear not*, sayes Christ; *Thou shalt Swear*, sayes the Prophet *Jeremy*: which dissents not from the words of Christ in my Text, *Swear not*, which forbids onely the use of all *False, Rash, and Unjust* Oaths, and enjoynes us, when there is need of an Oath, to advance Gods glory in the Vindication of his Truth, or to promote our own or our Neighbours good, then onely to use it. And this is the meaning of the third Commandement, *Thou shalt not take the name of the Lord thy God in vain*; But shalt Swear in Truth, in Judgement, and Righteousnesse. Thus much of our Saviours prohibition, from which I pass to the extent of it, denoted by the particle *ὅλως* (which followes) *at all*, *Swear not at all*, i. e. not at all by the Creatures.

Non est tam absurdum deliramentum quod defensores non inueniat, saies *Varro*: there was never any opinion so absurd, no Heresie so impious, but at some time or other found patrons and defenders, even against the light of reason and Holy Scriptures. Examples to prove this we find many in Church-histories. What more impious then to depose God (as it were) from his throne of Sovereignty, to rob him of his honour, and to give it to the inferiour crea-

Jer. 4. 2.
Isa. 65. 16.

The III.
Gen. part.
We must not
swear by the
Creatures.

creatures? And if a man should rack his thoughts to the height of absurdities, no one thing would be found more absurd then that practice of the *Romanists*, who as they pray to Saints and Angels (attributing to them thereby Gods power, and omniscieny, who onely knows our severall wants, and can help us in all our needs) so to back this absurdity they have broach'd a new Impiety, maintaining it lawfull, as in prayer, so in Swearing, to invoke the creature; As to swear by the Holy Evangelists, by any Saint or Angel, and the like. Whereby they break the first Commandment in setting up a new Deity, and so prove guilty of a Sin which they make light of, and that is no less then blasphemy: which Sinne is committed, *First*, when we attribute or ascribe to God what he is not, *Secondly*, when we detract from him what he is, and *Thirdly*, when we ascribe or give what is due to him to the creatures; and this we do when we swear by them, as I shall prove after I have discovered the fountain or Originall, and withall the foulness of the Papists error herein. This profane practice of the *Romanists*, besides that it has no ground nor warrant from the Holy Scriptures (which in matters of Religion must be the rule of our actions) and besides that it is scandalous to the hearer, who, by our blasphemous and

Ido-

Aqui. 2. 2.
13. 2. 1. Art.
Three degrees of
blasphemy.

Idolatrous custome in this Sin, may be induced to imitate and use the same forme in swearing; besides these and many other the like reasons, which I could alleage, we must know (to lay open this Sin, and to make it more odious) that it owes its beginning to certain hereticks called *Offensi*, whom *Scaliger* will have to be all one or the same with the *Esseni*. Of these (as *Epiphanius* records li. 1. c. 19.) one *Elxai* was notorious, who lived in the time of *Trajan*, and spread abroad the poison of this corrupt doctrine, teaching that men ought to swear by Salt and Water, by the Earth, by Bread, and by the Heaven, by the Aire, and by the Wind, &c. which Hereticall opinion is refuted at large in the forecited place by *Epiphanius*. Like unto these were the *Manichees*, whose Ringleader and Capt. was *Manes* or *Manicheus*, whom *Cyril* justly calls τὸν τῆς κακίας ἐργαλιν, the Master and Contriver of Iniquity, a magazin of Impiety, the common Inne or Store-house of all filthy absurdities and obscenities, whose heresie contain'd a masse, a venomous composition of old extinguish't heresies. This *Manes* with his Followers taught, what they of the Church of *Rome* maintain, that it was lawfull to swear by the creatures, as appears by those words

Lib. contra
Nic. Serran
71107.

Τὸν τῆς κακίας ἐργαλιν, τὸ δοχεῖον
παντὸς πύπτου, τὸν πᾶ-
σης αἰρέσεως βόρβο-
ρον καὶ ἐξάντρονον.
Cyril. Hier. Catech. 7.

Lib. 19. Cont.
Faust. c. 22.

Aquin. 2. 2.
2c. 89.

words of St. *Augustine*, *Jurabant sapissime nulloque mentis scrupulo per creaturas*, They, says he, used to swear by the creatures frequently. Hereby we may see what grounds, and how good Authors our adversaries in the Church of *Rome* have for their pernicious and dangerous practice: yet to set a glosse upon it, they have invented a prettie distinction, as vain as they are vicious. First, they divide the creatures into two Classes or ranks, *Rationall*, and *Irrational*: by the former they assert we may swear *Absolue*, absolutely, without any restriction: Such are the Angels and Saints in Heaven. (They might as well have added men on Earth) By the latter only *Relative*, Relatively, *In quantum divina veritas in iis manifestatur*, so far or forasmuch as the divine truth is manifestly revealed in them; As when we swear by the Gospel, it is (say they) by that God whose truth is manifested in the Gospel. I say again, this Assertion is vain and frivolous, invented only to countenance and maintain their Invocation or prayers to Saints and Angels. Omitting the former part of that fond distinction as unworthy of a refutation, let us examine the second part of it, which is to swear *Relative* in relation to God. This the Romanists affirm we may do, which we absolutely denie, and prove it thus. To swear
by

by the creature in relation to God is to invoke or call upon the creature religiously with reference to God: this latter is expressly forbidden in Gods word, as in the forenamed place, *Levit. 6. 13. Thou shalt love the Lord thy God, Him only shalt thou serve, and swear by his Name. So Isaiah 45. 53. Every knee shall bow to me, and every tongue shall swear to me.* Which Text St. Paul citing *Rom. 14. 11.* and following the *Septuagints* Translation, fearing lest if he should do otherwise, an offence thereby might be given to the Gentiles or Greeks, who adhered to that translation, useth these words, ἐμοὶ κἀμ-
 φει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἱσομολογήσεται τῷ θεῷ; To me every knee shall bow, and every tongue shall confesse to God, i.e. Swear by his name; *Est enim fusi-jurandum vera ac aperta ejus Dei professio quem ut testem et perjuri vindicem appellamus,* For an Oath is a true and open profession of that God whom as a witnesse of our sayings and a Revenger of perjurie we invoke. This honour none can or may affixe to the creature. Therefore swear not at all by it, but (in those cases premised) by the Creatour. But I meet with a seemingly-strong Objection from the Romanists, which deserves a solution. It is borrowed from the 42. of *Gen. v. 15.* where we read that *Joseph* swore to his Brethren that he would not let them
 goe

§

Beza.

X

goe back to their Father, unless they would
 send for their younger Brother *Benjamin*,
 and he seems there to swear by a creature,
 namely by the King, where he saies, *By the*
life of Pharaoh ye shall not goe hence, except
your younger Brother come hither. It is not (say
 they) to be imagin'd that *Joseph*, so good
 a Saint, and so wise a man, would have
 sworn by his King, unless he had been fully
 perswaded in his soul (and that by the spi-
 rit of God, by whom he was alwaies go-
 verned) that to swear by the creature was
 not a sin, nor derogated any whit from Gods
 glory, at which he ever aimed. A plausible
 objection. To which I answer first with the
 learned *Zanchie*, *Ab exemplo cuius quamvis*
Sancti viri argumentum duci non posse contra
apertum Verbum Dei, From the example of
 one particular man, though for his piety
 never so much famed, we may not draw a
 pattern for our practise against the expresse
 word of God. *Ex fide personas, non ex perso-*
nis fidem probamus, We must prove or try
 mens persons by the Faith, or Doctrine
 of the word, and not the Faith by
 mens persons; i. e. Because God hath
 said or commanded it, and not be-
 cause such a one did it, is a thing lawfull
 and good. Supposing then that *Joseph*
 swore by *Pharaoh*, his action must not be a
 rule or pattern for thy imitation. The law
 of

Zanch. in
Miscellan.

Tertul.

of God, as it is the way wherein we must walk, so it is the Rule whereby in our passage to heaven we must be guided. And although it be probable that *Joseph* used such an Oath that he might comply with the *Egyptians* in that forme which, perhaps, was by them used, and might also do it, as being unwilling to be discovered by his Brethren not to be an *Egyptian*; yet my second answer will better clear the doubt and refute the objection. I say then in the second place, that it was not properly nor simply an oath, but rather an *Obtestation*, a kind of desire or wish, as if he should have said, *So may the king prosper as what I have averred is true, viz. That you shall not goe forth hence except your youngest Brother come hither, &c.* This then is not to swear by *Pharaoh*, it is rather, as I said, a desire and wish added to an asseveration of a truth. Examples of the like manner of *Obtestations* we find in the holy Scriptures. *1 Sam. 17. 55.* There *Abner* sayes to *Saul*, *As thy Soul liveth, O King, I cannot tell*, so our English translation renders it; but the words must be expounded in the same sense as those of *Joseph* before, because that the phrase in Hebrew is the same. The effect then of *Abners* answer to *Sauls* quære may be this, As I wish thee, O King, long life and happinesse even as this is reall and true, so what I affirme is

not false, &c. The like kind of asseveration, whereby they of old ratified and confirmed the truth of what they affirm'd, we find 1 Sam. 1. 26. 2 Sam. 14. 19. 2 Kin. 2. 2. 1 Sam 25. 26. So then admit of which of the two answers you please, it is clear that from the example or practice of *Ioseph* we may not conclude it lawfull to use the name of any creature in an Oath. But this we willingly grant, having Gods word for our warrant, that the names of some creatures may be used when we swear: yet with this limitation, and in that sense only which I have premised, viz. Not to swear by them absolutely and simply, i. e. to invoke or call upon them to witnesse the veritie of Truth of our assertion, but only so, that we wish their good and welfare if we speake the truth; if otherwise, i. e. if we lie, their mischiefe and destruction. St. Pauls asseveration 2 Cor. 1. 23. *I call God for a record on my Soul*, is a sufficient argument to prove this doctrine, whereby he wish'd in effect that he might perish, or that his life might be taken from him, if that were false which he affirmed to be true to the *Corinthians*. The like interpretation is to be made of the words of *Ioseph*, though in another sense: for St. Pauls was an implicit Imprecation, which is to be used solemnly and with a great caution, only then when the thing

*Vid. Calvin.
in loc.*

thing (to maintain which we wish to our selves or others any hurt) is very materiall and weighty; for otherwise, i. e. to imprecate or use a form of Cursing for a slight matter or for no cause, is a great and hainous Sin, and they who are guilty of it are rank'd in Gods word amongst the Reprobate and Ungodly men. *Psal. 10. 7. David* Rom. 3. 14. there describing a wicked man, saies, *His mouth is full of cursing, &c.* Neither shall such a man escape Gods curse and malediction, *Psal. 109. 17. As he loved cursing, so let it come unto him, &c.* But to return from this short digression, and to shew the difference between St. Pauls and Iosephs using the names of the Creatures in their asseverations: as St. Pauls was an *Imprecation* or Curse, so Iosephs words implie a *Precation*, Option or wish for the Kings prosperity and happinesse; from which his Brethren might inferre this, that his words were most certainly true, not void of sincerity, because his wish for Pharaohs health (whom he much honoured) was not hypocriticall, not feigned, but hearty. Having thus shaken the foundation of the Romanists pretended reasons for their Idolatrous Swearing by the Creatures, I passe now to the proposall of some better and sounder reasons to the contrary, to shew the unlawfulness of their practice, and withall their Impiety therein,

Reasons
why we
must not
swear by
the Crea-
tures.

which is great and hainous. To conclude this point then, *Swear not at all* by the creatures, First, because an Oath solemnly taken is a great part of Divine Worship, as appears by *Isa. 19. 18.* where the prophet foretelling that *Egypt* should be redeemed from the darknesse of Idolatrous Worship, and brought to the light of the knowledge of the true God, whom they should invoke or worship in Sincerity and Truth, among other duties which he reckons up as parts of Gods worship there he sayes, that *five cities in the Land of Egypt shall swear by the Lord of Hosts.* Not unlike to this of the Prophet *Isaiah* is that of *Jeremy c. 5. 7.* *Thy Sons* (so God by him bespeaks the rebellious Nation of the Jewes) *have forsaken me, and sworn by them which are no Gods.* By this latter part of the verse he declares or expounds what he had asserted in the former, how the Jews had forsaken the Lord, and he saies in expresse terms, that they swore not by the Name of God, but *by them which are no Gods.* And hence I inferre, that since to Swear by the Sacred name of God is a piece of religious and divine worship, and a thing so acceptable to God (when there is great need of it) as that for doing the contrary he denounced against the Jewes his indignation and wrath; it must then of necessity be no lesse then Idolatry.

try to transerre that honour to the Creatures which is proper and due only to God the Creatour: and this sin we commit when we use their names in any Solemn protestation or Oath. For (which is my second argument to prove the hainousness of this sin) when we swear by any one, we call him to witness the truth of what we speak, as being a Discerner of the heart and searcher of the Spirit, and in effect we acknowledge that he is not only *omniscient*, but also *omnipotent*, as having power to punish us with destruction both of body and Soul if we willfully lie and assert an untruth. They therefore that swear by Saint or Angel, or any other Creature, ascribe to them this honour of knowing our hearts, and discerning our intentions, and withall seem to acknowledge and profess that they have a Lord-like and all-commanding power and command over their persons, their goods, and lives (which honour and power belongs only to God) and what is this but to deitie the Creatures? For this cause alone that good Bishop of Smyrna, *Polycarpus* (as it is recorded by *Eusebius*) chose rather to die by the fagot in hot flames, then he would swear *per fortunam Caesaris*, by *Cæsars* fortune, which he esteemed a robbing God of his glory, and giving that which is not due to the Creature. Undoubtedly he then

Euseb. l. 4. c. 15.

X

remembered the words of our Saviour, *Luk.* 20. 25. *Render unto Caesar the things that are Caesars, and unto God the things that are Gods; i. e. Give the Lord the honour due unto his Name, Ps. 29. 2.* The honour due unto his Name is to swear by it, when we have a necessary and just occasion. Therefore to swear by any creature, as it is a piece of blasphemy (because thereby we derogate and detract from God, whilst we ascribe to the Creature his incommunicable attributes, his *Omnipresence*, his *Omniscieny*, and *All-mightinesse*) so it is wholly forbidden by the particle *ὅλως* at all in the Text: although the Schoolmen relying upon the Authority of some modern writers, and to patronage their superstitious practice of invoking Saints and Angels, have darkned this place with a false glosse: *Swear not at all, i. e. faith Estius upon the Mr. of the Sentences, nisi iustâ causâ et necessariâ apparente*, unlesse you have a just and necessary cause. This glosse might have been admitted if *ὅλως* at all had been left out. *Swear not at all*; and how is that? Heare what followes from Christs own mouth, the Mr. of truth, the best Commentator upon his own words, *Neither by Heaven, nor by Earth, i. e. not at all by any Creature*; and so St. *Hierome* with others expound the Text, *Ubi iusta subest causa in nomine Dei jurandum; neque enim Cælum Deus*

Deus est, neque Terra, &c. Neque seipsum fecisti: per nullam igitur creaturam jurandum. So *Ferus* upon the sixth of Mat. i. e. "When
"and where there is a just cause offered, we
"must swear only by the dreadfull Name
"of God : For neither to the Heavens, nor
"to the Earth, can or must we ascribe that
"glorious Name, without the guilt of blas-
"phemous Idolatry. Thou didst not make
"or create thy selfe, much lesse can they be
"said to be thy Creatour ; therefore you
"must not swear by any Creature. And
"when there is no just cause of an Oath,
"we must likewise forbear to swear by
"the sacred name of God.

For a close of this point, I shall clear a
doubt, and answer a question. The first is
concerning that custome of the Primitive
Christians in *Tertullians* daies, who used to
swear *Per Salutem Imperatoris* (as we find
it recorded in him) i. e. by the health of the *In Apolog.*
Emperour: the Question which arises hence is *c. 32.*
this, whether they sinned in so doing? To
this I answer, that by this terme *Salutem*,
health, they understood either God himself,
the Author of health, and the fountaine of
Salvation, so might *effectivè* be called the
health of the Emperour, being the princi-
pall or sole cause of it: or we are to conceive
that this kind of expression was rather an
Obtestation then an Oath properly so called,

and that by way of comparison, or taken comparatively ; as if one should say, I protest before God that I speak and love the Truth no less with my heart then I wish my Sovereign Lord the Emperour to live in health. Such kinds of speech, by the life of the King, by the fortune and health of the Emperour, used in the Primitive times, were rather *Obtestations* then *Oaths*, as is attested by St. Basil on the 19. Psalm, *Ἐισὶ δὲ τινες*

Ἐισὶ δὲ τινες λόγοι, &c. There be some kinds of speech which have a shew or shadow of Oaths, and are not such indeed, but only confirmations of an asserted Truth. There is another doubt concerning that usuall form of speech which is too too familiar in mens mouths, and that is, *By my Faith*; The Question is, whether it may be lawfully used ? The learned and most pious Bishop Andrews delivers his Judgement or opinion thus concerning it, out of

*Serm. 30. de
2. epist. Apost.*

“ St. Augustine, Beware, saies he, of that which is not a perfect or compleat Oath, but a manuduction, way, or inlet to it, as to say, *By my Faith* : For when a man asserts a Truth in this form, *By my Faith*, it is a solemn execration, which is an Appendix, or an additional part of an Oath, and he that saies so speaks thus in effect, *If what I say be not true, I wish that God would deprive me of the saving gift of Faith* ; and God may take the same away

at

“ at that hour or moment, and benight thy
 “ Soul with the darkness of distrust or
 “ doubt. Be therefore very sparing in the
 “ use of it.

As therefore we are to abstain from this
 Form, because it hath in it an appearance
 of evil, being scandalous in regard of the
 particle *Per* or *By* (which is annexed to
 it, and prefix'd ever to an Oath, whereby

*Amesius C.
 de Juramen-
 to.*

we invoke or call immediately on God
 to be a Judge and Witness of what we
 speak) as for this reason it is scandalous, in
 that it may give an offence to the religi-
 ous; so likewise it is very dangerous to
 use it upon every slight or light occasion in
 matters of no moment, for it is a kind
 of vain and rash tempting of Almighty
 God, who may suddainly frown upon us in
 his wrath, and in justice punish us with
 a loss of our Faith, without which *we can-*
not be saved. Our Faith (sayes a devout

*Luke 8. 12.
 Act. 16. 31.*

man) is the most pretious Jewel that we
 have. Now there is none but a Bankrupt
 that will lay the best Jewel which is in his
 house to pawn for every small trifle: so
 when we pawn our Faith for every word
 we speak, it argueth that we are Bank-
 rupts in Truth, and that we are of a broken
 or small credit, otherwise we would not
 produce this pretious Jewel of our Faith
 upon every needless occasion, and endan-

ger

ger the loss of it, without which (as I said before) there is no Salvation.

From all that hath been premis'd concerning the extent of Christs prohibition, *Swear not at all*, we may deduce this undeniable and certain conclusion, That, as by Swearing by the creature God is dishonour'd, so by using his Name in a lawful Oath he is much glorified: Because when we call on Him to witness the Truth of what we affirm, we do openly confess that he is an Eare and Eye-witness of our Thoughts, Words, and Deeds, that he knowes our hearts, that he is a lover of Truth, and a severe Revenger of a lie, that he both can and will punish us for it: then which profession (and this we profess when we Swear) what can conduce more to Gods honour, and advance his glory? In the 45. of *Isaiah*, God speaks thus of himselfe, *I am God, and there is none else*, i. e. none besides me to be honour'd with Divine Worship; so he explains his own words *verse 23. Unto me every knee shall bow, and to me every tongue shall Swear: To me*, i. e. *By me*; *By me* exclusively, and not at all by any Inferiour Creature. Christs words then, or his Prohibition in my Text, are but a Comment or Illustration on those of the Prophet *Isaiah*: and St. *James* (as the Epistles are Comments

ments upon the Gospels) in his fifth Chap. seems to have taken the words of our Saviour in that sense which we have maintain'd and followed; whence he sayes *ver. 12. But above all things, my Brethren, swear not, neither by Heaven, nor by Earth, nor by, any other Oath, i. e. besides the name of God, when you are lawfully called to it: But in your private conference, contracts, and bargainings, let your yea be yea, and your nay nay, i. barely affirm what you speak without any other addition, lest you fall into condemnation.* And this caution of the *Apostle* (whereby is intimated a severe Judgement or punishment from God which shall fall upon rash swearers) the same leads me to the fourth Generall part, *viz. The Reasons or Motives impled in the prohibition, Swear not, viz. why we should fear an Oath, or abstain from all rash and vain swearing.* Having illustrated this particular, I shall propose a few Rules, by the observation whereof, he that is accusom'd to swearing may (by Gods grace assisting him) abstain from this foul crying sin of profaning Gods holy and dreadful Name.

Although I cannot wholly allow of the superstitious niceties of the Jewes in the affaires of God, or in matters of Religion; yet I find in their practise many things that deserve

The IV.
Gen. part.
Reasons of
the prohibition.
Swear not.

deserve our praise and imitation, and such as may justly put our profane carelessness to the blush. When I read of their curious scruples concerning the dreadful Name of

שם God, *Jehovah*, which they call *Schem*
המפורש *hanneporash*, *Nomen separatum*, a separate

Name, because it is incommunicable to any Creature, it being the name of Gods Essence, signifying or denoting Him that is, that was, and ever shall be; which Name too they held in so great Reverence, that

שם they term'd it *Haschem*, The name, by

שם way of Eminence, and *Schem hannicbad*,

הנכבד *Nomen gloriosum*, a glorious Name, it containing the Mystery of the Tri-

יהו These three distinct letters denote the Trinity. The doubling or Repetition of the middle letter ה the two Natures in Christ.

nity, and the Incarnation of our Saviour Christ: when I likewise read how they bore such an awful respect to it, that they deem'd it a crime worthy of

death for any but sacred Lips (I mean those of the High Priest) to express or name it, and that on set times, and in certain places, as on the *Feast of Expiation*, and in the Temple, and in that solemn benediction, *Num. 6. 24, 25, 26.* when I meet with these and the like curiosities of the Jewes in their writings, who did at first abstain from pronouncing of that most sacred Name only out of a godly fear (or reverence) lest it should grow vile and

and contemptible by its familiar and frequent use (as all other things do that are daily and hourly used) I cannot (when I read this in the Jewish Records) but infer thus much, that from their superstition we Christians may well learn this lesson, Not rashly, lightly, or regardlessly to take the dreadfull Name of God into our mouths, but to hear and utter it with due fear and reverence.

It is a true and remarkable saying of *Serm. 28. de Verbis Dom.*
 St. *Augustine*, *Falsa juratio exitiosa est, vera juratio periculosa, nulla juratio securo*, To swear falsely is damnable, to swear truly without Gods warrant, i. e. without necessity, dangerous, but not to swear at all is the surest and best way to secure the good and welfare of our souls.

This foul sin of *Swearing* is so hainous, if we respect our good God thereby offended, and so dangerous, if we respect our selves who shall be most severely punish'd for it, that St. *Chrysostom* (as we may collect out of many of his * *Homilies*) seldom or never came into the Pulpit without some bitter invective against it. ** Hom. 24. 5. 15. ad Pop. Antioch.*

Swear not then, first because this deadly and soul-murdering sin is most injurious to God, in that it carryeth with it a contempt of Gods *person*, and a contempt of his *precept*, which are not to be found in every

The first reason why we should forbear Swearing.

every sin. First, it implies a contempt of his *person*, when that we use his *glorious Name*. (so called, *Deut.* 28. 58.) in our common talk and familiar discourse, to back our reports, and to bolster out our Stories of every idle thing. It is (as one sayes well) to set less by God then by an earthly Judge, whom we count it a disgrace to trouble about a Trifle. Nay it is to deal worse by him then by a good suit of Apparel, which we will not wear every day, but lay it up for special dayes and occasions. And yet the sacred Name of God, how is it torn and worn every day of the week, every hour of the day? I had almost said every minute of the houre, and in so saying, I had said the Truth.

Would not a man of any note, worth, or fashion, take it as a contempt thrown upon his person, if one should to his face, and in his hearing, use his name bluntly without any the least shew of respect, without any title or preface of Honour prefixed to it? Nay, which is more, would not that party burn with anger and disdain, if any one going about some absurd act should call upon him by Name to be a witnesse of it, as if it should be done with his liking and consent? Such for quality, though greater for quantity or extent, is the indignity we cast upon our gracious God, when our
Tongues

Tongues in a suddain unmannerlinesse presume to blurt out his sacred Name, when we swear by it upon every vain and idle occasion, thereby calling him to witnesse what we wickedly either doe or speak, as if he did approve or allow of that Sin, which is an horrid impiety and blasphemous wickedness but to think or imagine, God as he delights not in the death of a Sinner, so he delights not in any mans sins. To do that thing then, i. e. to call God to witnesse our vanity and lying, as if he were pleased with it, is a fearfull crime; and of this we make our selves guilty when we swear vainly and rashly by his Name. Besides this, as the Sin of swearing implies a contempt of Gods person, so in the Second place, thereby we contemn and slight his precept, the third Commandement (which immediately concerns his person) therefore it is no small Sin; nay greater then the neglect and breach of those which concern men, by how much these are inferiour to God the Lord of Heaven: *Quanto preceptum de meliori datur, tanto est ejus inobedientia gravior.* It is an usefull Rule commended to us by *Aquinas*,
 "The breach of that Commandement which
 "relates to a greater person is more hainous
 "then the breach of that which respects a
 "less; and the greater the offence is, the
 "sharper will be the punishment. Vain and
 idle

*Aqui. 2. 2.
 105. 2. 2.
 Art.*

idle *Swearing* being then, a breach of that Commandement (which enjoyns us a reverential and awfull esteem of the Name of God, never to use it but in our prayers and thanksgivings for mercies, and then too with feare and an awfull reverence, as it denotes an Incomprehensible Essence, terrible in his Judgements, and filling Heaven and Earth with his unbounded infinite presence) I say, the sin of swearing being so directly *against*, and so injurious to so great a Majesty, must needs be repai'd with punishment, and that in the greatest and highest degree of vexing sorrow, and tormenting paine. *For this the land mourns, Hos. 4. 3. For this, i. e. for swearing vainly and falsely, as it is expressed v. 2.* This sin as it is the leader in the Prophets muster of hainous sins there, so it is, I am perswaded, the Captain, the Chief sin of the inhabitants of this Island, and the chief provoking cause of Gods heavy judgements of Warre and Sedition, of Plague and Pestilence, of Sickness and Diseases, which have been and are still within our Walls, and reign among us. These calamities will stick close to and lie hard upon us, until by our prayers and hearty repentance we have cast out this Devil (I mean the Sin of *Swearing*) out of our tongues, and the contempt of God out of our hearts, and instead of it settle in them a
 reve-

reverentiall feare of his divine Majesty,
which will so bridle the unrulinesse of our
licentious loose tongues, that we shall sel-
dom or never profane his holy Name. Οὐ
γὰρ φόβος, ἐσθλῶν ἡγεσις, &c. For where the
fear of the Lord is, there is (sayes Nazianzen) *Naz. Orat. 39.*
a dutiful observance of his will and commands;
and in whom this observance is, that man keeps
his soul clean and pure from the pollutions of sin,
and from the corruptions of the Flesho: ἡ δὲ ἐσθ-
λῶν ἡγεσις, σαφὲς καὶ καθαρις. So that learned
Father in his 39. Oration.

Secondly, as the sin of swearing is most
injurious to God, so it is most dangerous
in respect of our selves. The Jews have a
saying which I find in *Elias the Thibure,*
Transgressio trahit transgressionem, one sin
draws on another. Sin is of a spreading and
fruitful nature, the first begets a second,
this a third, &c. God in his *punitive* and
permissive Justice so ordering and disposing
of the wayes or actions of men, that be-
cause they (as the Apostle speaks) knowing
God to be omnipotent, most just and good,
glorifie him not as God, but magnifie and
exalt themselves above God, therefore by
themselves shall they be debas'd, upon
their own heads shall they heap coales,
prove their own executioners, in that being
given over by God to reprobate minds,
they shall adde uncleanness to profaneness,

The second
Reason.

עברה
נורדח
עברה

Rom. I. 21.

Isa. 5. 18. *drawing Sin as it were with a Cart-rope, encrea-*
 2 Sam. 11. *sing daily in impiety, and hereby aggra-*
 1 Kings 11. *vating their guilt and punishment. Thus in*
 3. 4. *David murder followed upon his Adultery:*
and in his Son Solomon the excessive love of
women brought forth Idolatry, his Wives
turned away his heart after other Gods. In
like manner lying doth evermore accompa-
ny idle and rash Swearing.

The Prophet intimates as much, *Hof. 4.*
2. where he couples these two foul and ug-
ly Sins, giving the precedency to Swearing,
By swearing and lying, &c. They met toge-
 Mat. 26. 72. *ther in St. Peter, who affirmed with an*
oath that he knew not Christ his Master :
And he that accustoms his tongue to swear-
ing will be bold with a lye, a base sin, which
as it proceeds from a cowardly feare, so it
tends to cozening and fraud ; he that dares
dishonour God will deceive his Neighbour.
We read of Almanzor that famous Turkish
Emperour (whose life is accurately penn'd
by Sir W. Raleigh) that as he himself was
never known to make a lye, or speak an un-
truth, so he term'd and accounted Lyars
Disciples of the Devill, the plagues of the world,
betrayers of the Truth, Destroyers of civill and
Christian conversation, and the right hand of
Satan. No man that ever told a lye unto him
escaped unpunished, but received his punish-
ment answerable to the qualiry or weight
of

Sir W. R. in
 his Hist. of
 Mahomet,
 p. 146.

of his lye. The least was publick disgrace ; but lies of an higher straine, of a deeper stain, which concern'd the Common-wealth, he chastised with whipping, cutting of tongues, banishment, disabling to be a witness, and in some cases they were repaid with the losse of life : which rigour begat terrour in wicked dispositions, restrained false informations, and gave a stop to unnecessary suits. And when he was once sick, in an Admonitorie letter to his Son, he advised him that he should at no time make, or bear with, a lie : for *Lyars* (said he) are *Devills in flesh*, enemies to truth, *Subverters of Justice*, *firebrands of Sedition*, *Causers of Rebellion*, *betrayers of kingdomes*, and to themselves thus much harmfull and injurious, that when they speak truth they are not believed nor credited. If the practice of *Almanzor* and this Counsel to his Son were observed in our Christian Kingdome, we should be more free from bloody strifes and Sedition. As lying is a pernicious sin, dangerous and hurtfull to the Common-wealth or State we live in, so it is a base and infamous Sin. The antient Germans used to say, *If a man loses his gold, it is a great losse ; if his fame or good name, a greater ; if his faith or credit, the greatest of all.* And this losse a *lyar* sustains, whom no man will trust though he ushers his assertions with a thousand Oaths ; Et

sape quo plus jurat, minus fidem facit, and it oftentimes so falls out, that the more he swear-eth the less he is believed. As lying is a Sin branded with infamie among men, so it is also to God most abominable and odious. *Prov. 12. 21. Lying lips are an abomination to the Lord.* And *Prov. 6. 17. A lying tongue* is reckon'damongst those six things which the Lord hateth: and the reason of it is this, Because as we commonly hate those things which are repugnant and contrary to our humour or dispositions, so God hates a lie as most adverse and contrary to his revealed will (as where it is said, *Thou shalt not bear false witness, &c.*) and likewise most opposite to his divine Nature, which is most true, *God is not a man that he should lye, Num. 23. 19.* Nay he is Truth it self, and that three manner of waies: *First*, because he is most truly that which he sees himself, and from everlasting knew himself to be, and that is a most perfect Essence, without any the least spot of error or stain of sin; wherefore he is most truly good, truly omnipotent, truly wise, truly mercifull and just. *Secondly*, he is Truth in his works, because *all his works are true*, being conformable to his divine will, and answerable to his prescience, determining by an everlasting decree either to act by himself, or to mit by others things to be done in

Ps. 111. 7, 8.
Dan. 4. 37.

ry order and manner as we now see they are wrought and effected. *Thirdly*, he is Truth it self, i. e. most true and faithfull in his words, for what he has promised shall surely come to pass. *Let God be true* (saies St. Paul) i. e. God will be true, *though every man be a liar.* Rom. 3. 4. For as God is *light*, in whom there is no darkness either of Sin or misery; so he is Truth, in whom there can be no Falsity either *Actively* or *Passively*, for that he can neither deceive, nor be deceived by any, though never so closely shut up in the mantle of Hypocrisy or reserved Policy. To return then to the purpose. Seeing the sin of lying is so discordant to the nature of God, who is the original of all Truth, nay Truth it self in the abstract, i. e. most true in Himself, in his words, and workes, this sin therefore must be καὶ ὑπερβολὴν, exceeding sinfull and hainous beyond all expression, it being set in so great an opposition to Gods essence, as that is most cold which is farthest off from the fountain of heat, the Sun, and that most dark which is remotest from it, Gods greater light, set up in Heaven to guide us by day, as the Moon by night. If lying then be a sin so hainous, so odious to God, what may we think of Swearing, the procatarctick or prime cause of that foul sin? I say, that is the parent of this: For he that dares cast contempt upon the glorious name of God by taking it too fami-

liarly in his mouth, the same will not stick to out-brave God, and out-face Man with a lye for his private gain, or to maintain his Credit, because he promises to himself belief from the hearer, whose simple honesty and open credulity moves him to think no man so daringly impious, as to call the Almighty to witness a sin, I mean *perjury*; which he will severely punish with destruction both of body and soul, with poverty and disgrace, and sickness here, * and hereafter with everlasting torments in hell fire.

* *Ah miser! eisi quis primo perjuriam celat, Sera tamen tacitis pena venit peditus.*
Tibul.

Ἀπαγορεύεται ὁ
ὁρκισμὸς ὑπερβορέων
ἄρχων. Chrys.

Implacabilis est Deus contemptis juramentis.

The sin of *perjury* is a crying sin, it roars so loud in the Conscience, that it evermore disturbs the souls inward peace. Nay more, it begets hell in it, and (as I may so say) awakens the Divine Justice, which sometimes winks and connives at other sins. It forces God to lay aside his Mercy, in which he most delights, and to become most severe in his punishments, which have evermore fallen heavy upon perjur'd persons, as appears Gen. 14. 4. where, to affright and scare us from the guilt of this sin, God by his servant *Moses* hath left us the examples of five Kings, who having served *Chedorlaomer* King of *Elam* twelve years, contrary to their

their promise confirm'd by an Oath, rebelled against him; for which Rebellion vengeance so pursued them, that he with three Kings more made them to flie their petty Kingdoms. The like examples we have 2 *Kings* 17. 4. of *Hosea* King of *Israel*, and of *Zedekiah* King of *Judah*, 2 *Kings* 25. 17. The former of these having promised obedience and service to *Salmanezzer*, the King of *Affyria*, for his perjury lost his freedom, being till his death shut up in prison. The latter for the same crime against *Nebuchadnezzar* King of *Babylon* lost his eyes, having first seen the butchering of his Sons; and now being led into Captivity, his legs fast bound in fetters of brasse, he had onely the use of his eares left to hear the reproches of his Enemies, and of his perjurd tongue to entreat for mercy and pittie in the midst of his pain and misery. To these stories which I have borrowed out of the sacred Record of Gods word, I will adde two or three more as most remarkeable and true.

The first shall be of Earl *Godwyn*, who lived in the time of *Edward* the Confessor. This Earl was he who with his ambitious Sons by his cruelty so irritated and discontented the Nobility, that it was a main help and furtherance in the issue to the Conquest of this Nation by the *Norman*.

He wishing at the Kings Table, that the bread might choke him if he were guilty of *Alfreds* death, whom he had slain a little before, was presently choked and fell down dead, to the great terror of those that sate with him at meat.

Lib. 6. c. 8.

Eusebius likewise tells us of three lewd fellows that charg'd *Narcissus*, Bishop of *Hiernsalem*, with a grievous accusation, and to beget a belief of it in the minds of the Judges, confirm'd it with horrid Execrations and Oaths. The first wished if it were not true, that he might be burnt to ashes; the second, that he might be tormented with some cruel disease; the third, that he might be smitten with blindness. *Narcissus* relying onely upon his Innocency, and unable to resist their malice, and master their matchless Villany, removed and hid himself in desert places for many years. But mark the heavy Judgements of God which in the mean time fell upon those perjur'd persons. The first, by the fall of a spark of fire in the night, was with his house and family consumed to ashes: The second tormented in his whole body with that disease which he wished. The third beholding these fearful Judgements inflicted on his two associates in wickedness, and fearing to be made the like example of Gods revenging Justice, confessed his sin, and

and for it mourn'd and wept till he lost both his eyes. A lamentable spectacle for false witnesses and perjur'd wretches.

A third story not to be parallel'd I learn'd of a knowing Gentleman in *Hartfordshire*, it is of one *Everell*, who many years since lived and dyed in *St. Albanes*. He being accused before the Bishops Official for an act of uncleanness with a Maid, to purge himself of this suspected crime, wish'd in open Court, that he might never speak more if he were guilty of that fact. The word was no sooner out of his mouth but vengeance stept in, for he was presently struck dumb, and never spake again; and afterwards by the Maids own confession it was proved that he had defiled himself with her.

By these dreadful examples, and many others which I could alledge out of our own Records and other profane Authors, we may collect that God will not (as he threatens in his word) hold them guiltless, but afflict them with sore Judgements, who shall dare even against the check of their own Consciences to confirm a lye with an Oath, as if it were true; or maintain that which is true to be false, knowing it to be true; or lastly, promise with an Oath what they mean not to perform; or what they have lawfully promised, then intend-

vid. Dr. Beard in his Theatre of Gods judgements 6:27.

Four degrees of Perjury.

intending a performance of it when they made the promise, yet afterwards, even when the thing is possible, and in their power to do, perform it not, but wickedly fall from their word. These are the four degrees or parts of perjury in the proper and strict acception of the word. There is another degree or kind of it, which I find in St. *Chrysostom*, who concludes excellently in an Homily to the people of *Antioch*, That not only those who themselves take a false Oath are guilty of perjury, but they also who occasion the like sin in others, and that two manner of wayes. *First*, by forcing them through fear of death, losse

Hom. 14. ad
Popul. An-
tioch.

9
 ὁ γὰρ δι' ἀπορκνίης
 μόνον, ἀλλὰ καὶ ἐπὶ
 εἰς τὴν ἀνάγκην
 ταύτην ἐφιστῶντες, κα-
 ῖνυτοι τῶν ἀνθρώπων
 ἐκλημάτων εἰσίν.
Chrys. ibid.

of goods, imprisonment or the like, to take a false Oath against their consciences. *Secondly*, by swearing the contrary to that which another has sworn to do, and so opposing the same man by force and might, that he cannot effect what he has tyed himself to by Oath. As if

a School-master (it is St. *Chrysostoms* instance) should swear that his Scholar should not eat a bit of bread untill he had fully obeyed his commands by performing what he had enjoyn'd him for his good: Now if the Father of that child, knowing that his Master had taken such an Oath, should rashly

rashly swear the contrary, and fondly (there being no fear of danger for want of food) feed the young Scholar having not perform'd his Task; the Father of the child would be guilty as well as the Master. And such men who cause

others to sin, do as, boyes *καθάπερ οἱ παῖδες* that contend for a long rotten *χοινίον μακρόν καὶ* rope, some tugging at one end *διεφθαρμένον ἑλκον-* of it, and some at the other; so *τες, &c.*

that the rope at length breaks asunder, by which means they fall all to the ground in a confused manner, & bruise their bodies in some one part or other. And this last kind of perjury, when we are the cause that others are perjur'd, we may call *Perjuriū occasionele*, occasional Perjury; as there is *Homicidium occasionele*, occasional Murther, which is committed by thee when thou illegally actest & contrivest that which occasions a poor man either to lose his own life, or to kill his Brother. But to return to my purpose, and to discover more fully the hainousness of this crying sin of *perjury*:

It is a compounded sin, a sin (as hath been said) made up of an *Oath* and a *Lye*, a Monster amongst sins, ugly and odious to God and man, the Devils snare, so called by St. *Chrysostom* in his eleventh Homily on the *Acts*, τοῦ διαβόλου παγίς, whereby he catches poor sinfull, deceived souls, and hurries them to infernal darkness.

*Falsa
juratio*

8erm. 10. in

Decollat.

Joban. Bar.

juratio (sayes St. Austin) non est leve peccatum; imo tam magnum est peccatum, jurare falsum, ut propter reatum falsa jurationis Dominus prohibuerit omnem jurationem, i. e. Perjury is no light nor trivial sin; nay it is so great and horrid a crime, that to prevent the guilt and danger of it, Christ forbade the use of all Oaths (he means such as are vain and idle ones) when he said, Swear not at all. Hast thou seen a stone (sayes * Nazianzen)

* Πέσεν τιν' ἄδης ἐκ
λόφου κινυμένην, ὅς.
Τέλει κακὸν μὲν πᾶν
ἔστι προσφρεδὲς, μέλι-
σα δ' ὄρεος.

Κρημῶν μέγιστος
ἔστιν ἢ ψευδορκία.

Naz.

Perjury the greatest
down-fall, and most
dangerous precipice.

thrown down a steep hill or precipice, never ceasing from its precipitate hasty motion untill it arrived at the hills foot or bottom? Of such a speedy nature or quality is every sin, chiefly that of Swearing, to which the tongue that is accusom'd in its unruly motion will at last fall into that καλὴ κρημνὸν βάθος (as he calls it) that profound gulf of perjury. A gulf indeed; for whoso is plunged in it, i. e. whose soul is loaded with the weight of so

great and heavy a guilt, that man, without a special hand of mercy, will hardly ever raise himself by repentance to recover Gods grace, but will sink deeper and deeper, waxe worse and worse, adde sin unto sin, and thereby provoke God to punish him both outwardly in his body,

body, goods, and good name, with sicknesses, poverty and disgrace, and inwardly in his Soul with horror and perplexing grief, with disconsolate sadness, &c. untill at the last despair sink him into the bottomless pit.

I will conclude this point with that of *Serm. de modo bene vivendi 32.* St. Bernard, *Si pejerare times, nunquam juraveris ; si nunquam juraveris, nunquam pejerabis*, If the fear of perjury does possesse and trouble thee, never swear ; if thou never swearest, thou shalt never be forsworn. And perjury he can hardly avoid, who hath an unbridled tongue accusom'd to take Gods name in vain. *Qui saepe jurat, saepe oportet pejeret.*

To this good counsel of St. Bernard I shall only adde that of St. Chrysostome to his Auditors the *Antiochians*, whom he bespake thus in his forenamed 14 Homily. Παρεκαλεῖ ὑμᾶς τὴν κεφαλὴν Ἰωάννη λαβόντας, " &c. I beseech and exhort you to represent " to your thoughts the Head of St. John the " Baptist bleeding in a Charger, and suppose or imagine that you heare this voyce " or exhortation utter'd from his Tongue, " Μισήσατέ μου τὸν Σφαγέα τὸν ὄγκον, Hate and " abhor an Oath which was my murtherer. Herods rash Oath (of which he should have repented, and not kept it) was the cause of the *Baptists* death. And he that is given to much

much swearing murders his own Soul, deprives it of Gods grace, which is the Souls life, and, being guilty of many other sins which accompany rash swearing, as *lying*, &c. he intitles it to everlasting death, the wages of unrepented sins : and if to forsake our sins be truly to repent, and the only mark of a sound and unfeign'd repentance, we may safely say that few Swearers can be named that ever truly repented. Therefore cast out this poyson out of thy mouth, banish this sin speedily from thy tongue, before it be habituated in thee, and so get the mastery or dominion over thee, that it never leave thee, but *die* and *lie* down in the grave with thee.

The third Reason.

Thirdly, as the sin of Swearing is most *injurious* to God, most *dangerous* and hurtfull in respect of our selves (in that it is the parent or cause of other crying sins, as *lying* and *perjury*, and likewise the productive and provoking cause of Gods just and heavy Judgments or punishments upon our souls and bodies) so it is a most *scandalous* sin in respect of our Neighbours or Brethren, with whom we have daily Conversation and Commerce.

Quanta est notitia & reputatio de Deo in hominibus, tantum nominatur per vocem exterius. Raym.

Raymundus in his Naturall Theologie, *Tu. 193.* saies truly, that, according to the measure of knowledge or estimation of God in our hearts, such commonly are the vocall expressions

pressions of our Tongues. The Anatomists likewise observe, that the Heart and Tongue are knit and conjoyn'd by one continued Nerve, whence there is such a coherence and sympathy between them, that the Physicians look upon the Tongue, when they intend to find out and discover the affection or malady of the Heart. So it is a Truth or maxime undeniable in morality and Divinity, that *Lingua est index cordis*, the tongue is the best and surest Indicatour of the heart. Take the Heart for the will and affections, or for the inward conceptions of the understanding, the Tongue betrayes and discovers all. They therefore that dishonour God with their Tongues, declare that there is a want of feare and reverence of Him in their Souls. And this want proceeds from a lack of * knowledge of Gods incomprehensible greatnesse, and a true apprehension of his goodnesse: For, did they who profane Gods holy Name by cursing and Swearing, did they but know and verily believe that he is Almighty, and has power to strike them with suddain death, and to take from them in a moment their breath, which they should spend or use only in setting forth his glory and praise; were they perswaded that he is able to stop their profane mouths with perpetuall silence, so that they shall never breath out a *Peccavimus*, never
beg

* Hof. 4. 6.
1sa. 1. 3.

beg of God a pardon for their sins; did they certainly know and believe this (and this Judgment has fallen upon many desperate finners) they in feare of his power and greatnesse would undoubtedly abstain from so dangerous a sin. And again, had they an inward feeling and taste of Gods bounty and mercifull goodness by which they are enrich'd daily with many and great benefits, this would incite them to love him, and this love, which is an Obedientiall Grace, would prompt them to a strict observance of his Commands. *If ye love me* (saies our blessed Saviour) *keep my Commandments.* They that doe unfainedly love him, will endeavour to keep them. They therefore that willfully and presumptuously transgresse Gods precepts, betray a want of feare of his Majesty, as if he were like the Epicures *ἀρεῖσιν δίδω*, a sleepy, drowsie, unactive Deity, not Just at all, but all Mercy; and thereby they beget in others the like conceit of God, whose person they learn to undervalue, whilst they hear his Name slighted and abus'd by profane tongues: And harbouring in their wretched thoughts so light or slight an esteem of our Almighty God, they prove like *Ἰησοῦν*, they kick against God, i. e. reject his word, and slight his commands, they forsake God that made them, and lightly regard the rock

rock of their salvation. *Ex reverentia precipientis procedit reverentia precepti* (saies Aquinas truly) The reverence and respect we bear to the Commander begets respect and reverence to the Command. That then thou give not an offence to thy Neighbour, prove not to him an occasion of sinning by begetting in him a mean and undervaluing esteem of God, (*Woe be to that man by whom such an offence comes:*) that thou maiest escape this woe, and Gods heavy curse, never take his glorious and great Name into thy mouth, unlesse it be devoutly with reverence in thy prayers, or solemnly, when thou art forced to use it for Gods glory to advance it, or to thine own and thy Neighbours good and benefit. Having thus explain'd and given a few Reasons of the Prohibition, *Swear not*, I shall proceed to the next general part, which is the *Preparative* to the Cure or remedy of this crying and most destructive sin of *Swearing*.

Aqu. 2. 2.
105. 2. Art.
2.

Mat. 18. 7.

As the esteem of a good *Physician* consists in this, that he cannot only discourse according to Art of the nature of any disease or inward malady, but also out of his experience prescribe first preparative Physick to segregate or sever the humours in the body, and after that a dose for a Remedy; so a *Divine* would betray the duty of his calling, should he make invectives the aime

F

of

of his endeavours, should he declaim only against mens Sins, discover the nature of them, rip up their foulness, and not withall by prescribing of heavenly and Spiritual physick labour to drive them out of mens souls. And in this case the *Divine* must follow the method of a wise Empirick, who in the cure of a disease has recourse by his skilfull search to the Cause, not regarding so much the *Pars recipiens* as the *Pars mitiens* (to use *Sennertus* his phrase) not so much the part affected as the source from which the malady springs: So to cure the flushing in the face, he begins with the obstructed liver as the prime cause of that distemper, and to mitigate the pain in the head (the head, as one saies, of all pain) he applies his Physick to the stomach. In like manner when we find an exorbitancy in the Tongue, we must conceive that this poyson flowes into it from the Spring of the Heart; i. e. the Soul consisting of these parts, understanding, will, and memory, and attended with a quaternion of Passions as so many Servants or Handmaids, they are Joy, and Sorrow, Hope, and Feare; so the *Stoicks* divide them, the *Peripareticks* branching them into eleven Heads, which to rehearse makes not for my present purpose. Hast thou then, O sinfull man, by a long and inveterate use contracted this poyson of *Aspes* under thy lips,

Aquin. 1. 2.
Qu. 23.

Rom. 3. 13.

a Custom of Swearing, a sin as hard to be cured as is the poyson of an Aspe which is incurable (if we may believe *Pliny* and *Aristotle*, *Lib. de Hist. Animal.* 9. c. 29.) Notwithstanding this, despair not of a cure, but know and believe that the same God, even our *Lord Jesus*, who went about in humane flesh curing all the Diseases of the body, can by his over-ruling most powerful grace kill that poyson, subdue the Lording power of the strongest corruption, the greatest sin that has got a quiet possession, and reigns in thy soul.

Plin. l. 29.

c. 4.

Aspidēs percussos torpore et somno necant, omnium Serpentum minime sanabiles.

First then (which is the Preparative to the cure of this foul sin) call to mind that saying of *Eusebius Emisenus*, *Difficile est ut ad bonum assurgas, nisi a malo ante diverteris: quamdiu nova delicta*

The V. Gen. part.

The Preparative for the Cure or Remedy of the sin of Swearing: it consists in Repentance and Prayer for the pardon of it, and other sins.

adjiciuntur, vetera non curantur; that is,
 'unless by an holy and just hatred of sin thou declinest from evil, thou canst never do good,
 'hardly attain to a sincere and commendable,
 'constant practise of well-doing: and so long as
 'new sins are added to the heap of thy impieties,
 'God will not pardon thy old ones, nor passe by
 'thy former transgressions.

Secondly, compare thy great unthankfulness with thy *Makers* bounty and goodness; this may beget in thee a detestation or loathing of thy former sins and lewd-

ness, whereby thou didst reject Gods commands (who if thou *serve*st Him will *save* thee) and obeyedst the Devils suggestions, who will for thy service everlastingly torment thee. When thou hast attain'd to this, the first and best ingredient of Repentance, a Detestation of thy former impieties, as *Cursing, Swearing, Lying*, and the like; then draw near to the Throne of Grace meekly upon thy bended knees, with teares in thine eyes, and sorrow in thy heart, saying with blind *Bartimaeus* in the Gospel, *Jesu, thou Son of David, have mercy on me*, forgive me all my sins past, whereby thy holy name has been dishonour'd, thy word ill spoken of, and my Neighbour injur'd. When thou hast thus made thy approach to God with hearty sorrow for thy sins, doubt not but that he will draw near to thee with mercy and forgiveness; doubt not of a pardon, since Truth it self has made the promise, *Ezek. 18.* *When the wicked turneth away from his wickednesse, &c. Because he considereth, and turneth away from all his wickednesse which he hath committed, he shall surely live, he shall not dye;* (he meanes the death of the Soul, which is an eternal separation of it from God, the fountain of joy and happiness; which in the Word are implied under the name of life.) *He shall surely live, he shall not dye: a sweet*

Mark 10. 48

Jam. 4. 8.

Ezek. 18.
27, 28.

sweet and gracious promise; distrust not Gods performance of it if thou truly repentest. *Daturus est, non faller, quia veritas promissu;* ask and thou shalt receive, for he that is most true will perform what he has promised, because he will not, he cannot deceive nor be deceived. And thus relying upon his gracious promise of hearing and granting our devout Prayers and Petitions, our humble requests for his *pardonning* and *purifying* grace, in the *third* place, beg earnestly of him the assistance of the same grace, which is likewise *preventing* and *strengthening*, to keep thy tongue from all profaneness: cry with holy *David*, *Psal. 141 3. Set a watch, O Lord, before my mouth, and keep the door of my lips.* From which humble request of the Prophet we may collect this, that as our lips in that they open and shut are the Souls gate, through which our inward thoughts break forth apparel'd in the dresse of outward words; so, as a gate is for the most part shut, our lips should never open but to the glory of

God and our Neighbours good. This by the way, *ὡς ἐν παρόδῳ*, it is a learned Rabbies gloss on the Text. Now if you demand what kind of watch it is which *David* desires God to set before his lips, the acute *Emsebius Emis-*

*Θεὸς θύρας τοῖς ἀπα-
τηλοῖς λόγοις καὶ πει-
ραῖς ἀνοίγει τὸν
στόμα λόγῳ θεῷ ἐν ἑλ-
κυσμῇ Πνεύμα, μὴ
σπάσης θάλασσαν.*

Euseb. Ho-
mil. cont. di-
versa vitia.
p. 138.

Jennus shall answer this Quære, and clear this doubt: *Si cordi statueris adhibere custodiam, ori non laboraris imponere disciplinam*, i. e. set a watch to guard thy heart, and there will be no need to fence thy mouth: *Illud siquidem voce depromitur quod prius in officinâ cordis formatur*. The heart is as it were the Master of the Mint, which first sets a stamp upon thy words, which are current, if they bear Gods image, if they carry in their sound the note or mark of Piety and goodness; if otherwise, i. e. if they be profane and impious, they are not allowed of by God, being condemned in the holy Scriptures. The Tongue is the Hearts servant, which, like that *Centurion*, saies to the Tongue by a kind of command, *Speak* this, and it speaks it; *Run* in the Praises of God, and it runneth; *Swear*, and it sweareth; *Say nothing*, and it is silent. The Tongue is but as the hammer in the Clock, which strikes not of it self, but keeps time, and moves according to the motion of the wheels within.

The VI.
Gen. part.
The me-
thod which
is to be u-
sed in the
Cure.

To cure then the unbridled motion of the Tongue, begin with the Heart; the which if it be (as *Dauids* was) *fixed upon God*, *Psal. 108. 1.* the tongue will cease to lash out into Cursing and Swearing, but will (as it followes there in the same verse) *sing and give praise to God* for his manifold mercies

mercies and blessings which we have received. By the heart as hath been explain'd) is to be understood the whole Soul, which is fixed and settled upon God, when it seriously considers his Almighty wonder-working Power and Greatness, who created out of nothing this great Universe (consisting of Heaven and Earth) by his powerful word, and sustaines all things in being by his providence. This Meditation is an act of the *Intellect*, and may beget in us an awfull fear of his Majesty, which ought to be feared. The *will* is fixed upon God, when considering and weighing his many and great benefits we devote our selves wholly to his service, submitting our wills to him in all things, & loving him without wavering, praise him without ceasing for his mercy & goodness. And lastly, the *Affections* are fixed upon God, when they wander not through loose desires of fading earthly vanities, but are chiefly taken up and possessed with an holy delight in God and his Saints on Earth, and fed with a firme *hope* of enjoying Gods presence, of seeing Him one day face to face in his Celestial Paradise. This *Hope* is not a barren grace, but begets in a man a religious *Care* not to offend God, and to abstain from any the least Sin to which his Nature is most prone, because it may lead him into

other sins, and separate him from the love of God, and at last procure his everlasting banishment from those joyes which he believes are unspeakable, and hopes to enjoy in the glorious presence of the blessed Trinity, together with the blessed Angels and company of the elect Saints, to all eternity. Which most happy and joyfull Fellowship rather then he would lose, a good Christian, if he were put to his disposall, would choose to suffer all the most exquisite torments that ever have been invented by the bloody wit of Tyrants; nay, he would rather sustain for many thousand yeares even Hells paines.

Ignat. De
scipso, ep. ad
Tarsenses
ait,
ἐτοιμος
εἰμι πρὸς
πῦρ, πρὸς
ξίφος
πρὸς,
θνητὰ, &c.
Euseb. Eccl.
Hist. l. 3.
c. 36.

Let fire and wild beasts, racks and strappadoes, yea, and all the torments of Hell seize upon me, and torment me, so I may win Christ: it is the triumphant saying of Ignatius the martyr, recorded by Eusebius. This holy martyrs brest burnt with a love of God, and a desire of Heavens happinesse. That love caus'd him to feare nothing but Gods displeasure (which followes upon our sins) by means whereof he might be deprived of everlasting joyes, and debarr'd from the enjoyment of Gods most glorious presence. In a word, the soul that hopes to attain Heaven, and desires to reign there for ever with God, will fear to offend him and provoke him to wrath, lest he fail of his desire

fire and hope, being cast out of Gods
 sight and favour, *in whose presence there is
 fulnesse of joy*, as in the absence of his grace
 here sorrow and heaviness, with darkness
 and anguish of spirit. A filiall *Feare* (whose
 proper object is the displeasure of Almighty
 God our most gracious and loving Father)
 it is the only and best curb to keep and re-
 straine us from sin; and now that I am to
 proceed to the *Cure* of that foul sin of The I. Re-
 medy a-
 gainst
 swearing.
 Swearing, I shall commend it in the first
 place as the prime remedy against it.

There be three sorts of men
 (sayes *Nazianzen*) that may and *Τρεῖς ὁὖτα τάξεις*
 do attain Salvation; the first is *τῶν σωζομένων, Δυ-*
 in the condition of *Servants*, the *λῆαν, Μισθαρίας,*
 second of *Hirelings*, the third *ῥιῖθλα. Naz. Or. 40*
 of *Sonnes*. A servant is moved
 to doe his duty for fear of punishment; an
 hireling serves for hope of a reward; but a
 Son, who is of the best order or rank, reve-
 rences his heavenly Father, is zealous of
 good works, because it is a thing that is
 just and honest, and likewise commendable
 for him to obey his Fathers pre-
 cepts, although he should ob-
 taine no reward for his Obedi-
 ence, which is with God and man
 a most gratefull sacrifice. Al-
 though there be few of this hap-
 py and rare temper, as to serve

*Τὸ αὐτὸ μὲν ἔ-
 μιθῶς, τὸ πᾶν παρὰ
 χάριτι εἶναι. Ibid.*
*Hac est satis sumpta mer-
 ces, quod gratum erit Patri
 facere, &c.*

God

Aqui. 2. 2.
19. 2. 6. Art.

God for his own sake, not expecting the reward to come, but his present and past goodnesse (whereby he has bestowed and does daily heap on us many great and singular blessings) yet I cannot but commend their Christian endeavours who abstaine from the acting of many foul sins even for fear of punishment; which *Feare* may consist with the love of God (as *Aquinas* asserts) so long as we dread not the punishment as the only evill contrary to our natural good, (i. e. Pleasure, Ease, and Profit,) but rather dread it as that whereby we shall be separated from the presence of God in Heaven, who is our chief joy and sole delight. And this kind of fear being oft times more active then love, which slowly moves by the apprehension of good, whilst the other forces and drives us to our duty by the foresight of danger, this fear (I say) is a great help and remedy against the sin of *Swearing*; witnesse that of St. *Augustine*, who it seems before his conversion was guilty of this sin. He in his tenth Sermon concerning the beheading of St. *John*, reports this of himself, *Timendo Deum ab ore nostro abstulimus omnem jurationem, &c.* The fear of God freed me from the Custome of Swearing: and then he appeales in these words to his Auditours, *Ecce vobiscum vivimus; quis nos audit aliquando jurantes, &c.* Behold I have daily
com-

commerce and fellowship with you, who ever heard an Oath to passe from me ? was I not wont to sweare as familiarly and frequently as I spake ? *At ubi legi & timui, luctatus sum contra consuetudinem meam*, but so soon as I began to search the Scriptures, and by reading of them to feare the great and terrible God of heaven, then forthwith I entred into the lists to contend with and strive against my vicious custom, and in this contention I called earnestly upon the Almighty to assist and strengthen me in the combat, and the Lord was my helper and deliverer, by

*In ipsa luctatione inuocaui
Dominum adiutorem ; pra-
stitit mihi Dominus adju-
rium non jurandi, nihil jam
mihi facilius est quam non
jurare. Aug.*

whose aid and assistance I became a Conquerour, I subdued that sin, so that now there is nothing so easie to me as altogether to abstain from Swearing. Here by the way note in this wholsome admonition of St. Augustine, *Legi et timui* joyned together, *I read and feared*, saies he, reading produc'd in him a godly feare. It seems Gods word, in which he was alwayes conversant, terrified and reclaim'd him : perhaps it was that signall Text in *Exodus 20. 7. The Lord will not hold him guiltlesse that taketh his name in vaine*, i. e. He will revenge the disgracefull injury that is done to his Name and person with severe punishments and judgments on his body and Soul, with sickness

and

and diseases, with crosses and calamities, with spiritual desertions (the forest of all afflictions) here, and with everlasting torments hereafter. And beleeve this for a truth, that as God is faithfull in the performance of his promises, so he is most just in repaying of vengeance, and inflicting his threatned judgments on obstinate & obdurate Sinners, who shall not escape them unlesse they be prevented by a speedy and hearty repentance of their Sins. The forenamed place in *Exodus* is confirm'd and explain'd by another in *Ecclesiasticus* (which I doubt not but that St. *Augustine* read) it is c. 23. v. 10, 11, 12. *Accustome not thy self to swearing, neither use thy self to the naming of the Holy one: for as a servant that is continually beaten shall not be without a mark; so he that sweareth, and nameth God continually, shall not be faultlesse. A man that useth much swearing shall be filled with iniquity, v. 11.* That is, he shall add sin unto sin, Lying unto Swearing, stealing unto lying, according to that common saying, *Ostende mihi mendacem, et ego ostendam tibi furem*, shew me a liar, and I will shew thee a Thief; and thus adding sin unto sin, he shall at length fill up the measure of his iniquity and transgressions with perjury: from such a mans house the plague shall never depart, but his house shall be full of Calamities, (so the wise man threatens and de-

denounceth against him in the close of the
 11 v.) i. e. as he loved not blessing, but
 cursing and swearing, so, Cursed shall he be
 in all that he undertakes; *Cursed shall he be
 in the City, and cursed in the field*; Cursed shall
 he be in his estate, in his Children, and re-
 putation. God shall send upon him all those
 curses and plagues which are threatned and
 thunder'd out against all those who rebell
 against God, and will not hearken to the
 voyce of his word, to observe and do all
 his commandments, as you may read at
 large *Deut. 28. 15, 16*. He that beleeves
 Gods word to be infallibly true, and consi-
 ders oft with himself what his faith
 prompts him to beleieve, that so many and
 so grievous punishments shall be assuredly
 inflicted on him and his, cannot choose but
 feare and dread the wrath of so severe a
 judge, *who searches him out* (as the Prophet
 David speaks) *and knows him, who is about his
 path, and about his bed, who spies out all his
 waies, and registers all his words*: he that
 truly beleeves this will tremble with feare
 to offend so great an All-seeing God. Now
 Feare that is religious works in the soule
 these three effects: First, *expulsionem peccati*; *Hugo.*
 Secondly, *executionem boni*; Thirdly, *conserva-*
tionem boni propositi: i. e. It drives out of the
 soul, and keeps out sin; it stirs us up to
 the practice of piety and Godliness; and
 lastly, it causeth us to maintain and
 cherish

Vid. Levit.
 26.

Psal. 139. 1,
 2, 3.

Lib. de. m.
ribus, c. 2.

cherish our good purposes of serving God in holiness and righteousness. It is therefore call'd by *Parisiensis*, Janitor cordis, the door-keeper of the heart, *Ipsam Infernum pro nodosa clavâ vibrans*, holding ever (as it were) a ragged Staff in its hand to knock down and kill the very first motions of sin in the Soul; and that Club or Staff is Hell, or, the frequent consideration and remembrance of those everlasting torments which are prepared for the Devil and his associates, who combine with him in wickedness, for profane *Rabshakehs*, and cursing *Shimeies*, for *Whoremongers*, for *Adulterers*, for *Lyars*, and common *Swearers*; between whom and Hells everlasting torments there is but a small partition, nothing but a weak and slender thred of a * brittle, frail, and momentanie life: the which when God shall cut with the Sword of his incens'd Justice, they shall drop into *Topheth*, that bottomless pit of Hell, where the everlasting wheel of their unsufferable torments shall run continually turning about, without ceasing, from ten thousand years to an hundred thousand; after which shall succeed so many millions as there be sands upon the Sea-shore, or have fallen drops of Rain since the beginning of the World; after all which ten hundred thousand thousands of years expir'd, the damn'd

Souls

* Τί τὸ
ὑποδαυνὴν
τὸν δὲ
θεωποῦ
ἐκκοτῶτε-
ρον; Naz.

Souls in Hell would think themselves happy, if they then might have a release from their paines and torments. But there is an irrevocable sentence of Almighty God, and a *For ever and ever* annexed to that Decree, which shuts out all hopes of Ease and Comfort. O I could wish that men would in time often meditate on the grievousness and everlasting continuance of those torments, that so they might prevent them by their seasonable and unfeigned repentance. To suffer pains and torments, and that too everlastingly, is a thing to humane nature (which delights in ease and pleasure) so horrible and grievous, that if there were but one among all the Sons and Daughters of *Adam* that should suffer this-wise in Hell, it were enough to make us all quake and tremble; and to say within our selves (as Christs Disciples did, when he told them that one of them should betray Him) *Is it I, Is it I?* And let me say Mat. 26. 32. to thee as *Nathan* said to *David*, 2 *Sam.* 12. 7. *Thou art the man*, thou art he that shall suffer thus to all Eternity, whoever thou art that persistest in any sin without remorse of Conscience, without any sense or feeling of thy sins committed against so great and terrible a God, whom the glorious Angels do worship with an awful Reverence, chanting out evermore this joy-
full

Rev. 7. 12.

ful and triumphant Hymn, *Blessing, Glory, Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God for ever and ever.* And that thou mayest after death have a part or communion in this Celestial, Angelical Quire; and not howl and cry in the Devils Chappel beneath, amidst that Infernal and black Chorus of dark Fiends and Reprobates; labour betimes by an holy meditation of Gods infinite Power, Majesty, and Greatnesse, together with his great Mercy and Goodnesse, to settle the Fear of *Him* in thy Heart and

2 King. 12.

2 Chr. 24.

ver. 2.

Conscience. As *Joash* prospered so long as *Jehoiada* lived and was his Counsellor; in like manner, so long as the Fear of God resides in thy trembling Soul, thou shalt go on and prosper in the wayes of Godliness, and be freed from the perpetration or committing of many foul enormous sins. To conclude this particular, love and delight in God as a most indulgent loving Father, dread Him as a most just & terrible Judge, whose Power is irresistible, and his Justice implacable against impenitent obdurate Malefactors. If thy heart be thus sweetly temper'd and tun'd with *Love* and *Fear*, there will be no unpleasant, no jarring discord in thy Tongue; but, instead of profaning and blaspheming Gods most holy name, it will ever be sounding forth

forth his praises in Prayer and Thanksgiving. This is the first and best remedy against Swearing.

A second may be collected out of the fore-cited words of St. *Austine*. *Legi & timui* (sayes he) *& luctatus sum contra consuetudinem meam, & in ipsa luctatione invocavi Dominum*, i. e. *I wrestled or contended with my bad custom of Swearing, and in my earnest contention and strife against it, I strove like Jacob with God in prayer, I called upon the name of the Lord.* Now what may we suppose to have been the matter or substance of his devout prayer, but that which was the Prophet *Dauids*, *Psal. 116. 4.* O Lord, *I beseech thee deliver my soul from the power of sin and my imbred corruptions; keep my soul, O God, from the guilt of presumption, that I offend not wilfully with my tongue: Renew my will and affections, that I may hate and abhor this odious sin of swearing, that I may delight wholly in what thou hast promised, and love to do what thou commandest, &c.* A man that can pray thus to God in Faith, not doubting to be heard, but believing that his Petitions shall be granted, that man by Gods grace shall find a change in his heart: the eye of his *Understanding* shall be enlightened to apprehend fully the infinite and awfull Majesty of the Almighty; his *Will* shall be inclined to that which is good, and en-

The 11. Rem. 7. A firm purpose and resolution against it.

Gen. 32. 24.

Eph. 2. 10.

Ham. 11. in
Act. Apost.Eras'm. in
Enchir. d.

flamed with a fervent desire to serve his God, for whose onely service he was created, and for which he shall be most mercifully and richly rewarded. This *Velle*, this fervent desire of serving God, is the Remedy which St. *Chrysostom* prescrib'd to his Auditors to subdue and beat down in them any Lording sin, especially that of accustom'd Swearing. *There is* (sayes he) *no need of great cost for this main business; there is not required much labour or great pains, nor length of time. If there be onely a willing mind, an ardent desire to forsake this sin, the work is well-nigh done. Pars sanuatis est velle sanari*, sayes the Physician, He is half cured that is willing and endeavours to be healed: *Magna pars Christianismi est velle fieri Christianum*, this is the language of the Divine, He is almost a Christian, or arrived to a good degree of Christianity, that is willing and desirous to be inform'd in the knowledge of Gods Law, which must be the Rule of our Christian profession. Put on then a willing or strong resolution of forsaking thy habituated sin of Swearing, so maist thou put off by degrees and lose this vicious custom. A firm & well-grounded, settled resolution is the soules Coat of Maile, to arme it against the powerful commands of a long continued habit or custom in sin. Art thou then another *A-*
pitius,

pius, a man given to excesse in meats and drinks, to surfeiting and drunkenness? resolve to eat and drink sparingly, and that only at meals, for thy necessity; and by Gods grace assisting and strengthening thy resolution, *ut bonum quod velis efficaciter opereris*, that thou mayest efficaciously put into act what thou resolvest, thou shalt by degrees get a contrary habit of sobriety and temperance. That thy resolution against swearing may be likewise effectuell in thee, observe that Rule of St. *Chrysostom*, *Chrys. Hom. 23.* prefix to thy self a certain number of dayes, whether eight, ten, or twelve, more or less, wherein thou must resolve never to swear an Oath (first beseeching God in prayer to strengthen thee by his grace, that thou mayest perform what thou resolvest.) If after this time expired or run out thou chancest to fall into the snare again, and be intangled in the guilt of thy former sin, what is then to be done by thee? Follow the Counsel of the fore-named learned *Chrys. Hom. 5. ad Captif.* Father, punish thy tongue with an whole dayes thirst, thy body with a long fast; that the sense of this torment of hunger and thirst may beget in thee a sense or fear of Hells everlasting torments, the wages *Rom. 6. 23.* of this and other unrepented sins. If the fear of *present* pain in induring a daies thirst, or of *future*, I mean, that which is

everlasting with the Devil and his black Angels in Hell, cannot bridle thy tongue, and deter thee from this sin; then try another way, take another course, perhaps the love of gain and reputation will do it. Resolve therefore as oft as thou profaneest Gods name with an Oath, to give so many pieces of silver to the poorest of *Christs* Members. Their prayers to God for thee, together with the shame of thy often infirmities in committing so foul and unprofitable a sin, whereby thou betrayest thy self to be Gods * *enemy*; their prayers, I say, on thy behalf to God, and the shame in being noted or branded for Gods enemy (as fighting against his will by a constant rebellion to his word and opposing his Commandement) these may prevaile so far as to redeem thee from thy custom of swearing, unlesse thy Conscience be cauterized and hardned in thy sin.

* Ps. 139.
20. Thine
enemies
take thy
name in
vain.

The III.
Remedy,
A consideration
of the great
indignitie
offer'd by it
to God.

Now if none of these Remedies can work a cure of thy malady, but after thy settled resolution and many tryals to subdue thy evil custom, thou beest again foil'd in the fight, and sin gets the Conquest; then consider with thy self what an indignity and disgrace is cast thereby on thy Almighty God: Let this supposall which I shall now propound to thy Conscience sink into thy heart; and ponder it seriously.

Sup-

Suppose the same Law were now in force which *Lodowick* (or *Lewis*) that famous King ^{Vid. Cich. Ser. de 2. precepto.} of *France* enacted in his time, which was, that the lips of all swearers should be sealed, and their tongues bored through with an hot iron; or imagine that all blasphemers were to be drown'd, which another King of *France*, King *Philip*, ordain'd; or that they should be beheaded, which the Emperour *Maximilian* decreed; or punished with Confiscation of goods, besides the loss of their Lives: if these Lawes were now in force among us, wouldst not thou make a Covenant with thy lips and a League with thy tongue, never to speak of God, nor use his Name, but with a reverent and awful devotion, and that either in Prayer or Thanksgiving? I presume thou wouldst. Sith then God hath severely threatned, as a punishment of this sin of swearing, the everlasting burnings in the bottomless pit of Hell, and we notwithstanding slight his threats and reject his commands, do we not thereby * undervalue the Divine Majesty? do we not degrade him in our thoughts below man, and thrust him (as much as in us lyeth) beneath the Creature? in that we deny him that Reverence, yield not that

* O miser & prepostera
fidei homuncio! homini plus
credu quam Deo qui crea-
tor est hominis: per am per-
petuam minatur Deus, &
negligi; panam tempora-
lem minatur iudex terrenus,
& contemnit. Viexmont.
Instit. ad Penitent.
p. 1. c. 1.

Obedience to his Lawes, which we would afford to the Proclamation of an Earthly King, or command of a Father. St. *Paul* was sensible of this indignity offer'd unto God by our bold rebellion & disobedience, where he sayes, *We had Fathers of our flesh who corrected us, and we gave them Reverence; shall we no: much more be in subjection to the Father of spirits, and live?* Heb. 12. Agreeable to this is that complaint of God by his Prophet *Malachy*, c. 1. *A Son honoureth his Father, and a Servant his Master: if I then be your Master, where is my fear? saith the Lord of Hosts unto you that despise my name.*

The Lord of Hosts! methinks this one appellation, when thou readest it, should strike thy heart with fear, considering his universal power and generall Command over the Creature, the Heavens, the Earth, and all things in them contain'd: All which, like an Army set in battel-array, and sweetly order'd in their severall ranks, are ever in a readinẽs to obey their Makers commands. The *Angels*, those Ministering Spirits, do fly where and when God sends and appoints them; the Sun and Moon stand still when he speaks the word, as in the dayes of *Josuah*. A cloud will drop from the middle Region, leave its proper place, and forsake its diurnall

revo-

revolution, to be a guide to *Israel*, at its Makers command: so the waters will stand on an heap, and cease from their natural motion, that Gods people may be secur'd from their pursuing enemies, whilst they walk through the Sea, as if it were dry land. verse 29.

More of this we may read in the 16. of *Wisdom*, where we have many examples of the Creatures subjection to God their Creator. Thus the inanimate and senseless Creatures are willing and ready to obey their Maker; and shall man alone (who only amongst them is honour'd with so rare a privilege, endow'd with so high a prerogative as to have reason and understanding given him, to know, to love, and so the better to serve his God) shall he alone be wanting in his duty, deny obedience to his Maker, for whose service he was created, as the Creatures were for his? The greater and lesser Luminaries of Heaven, all sheep and oxen, the beasts of the field, the fowls of the aire, and the fishes of the Sea, and whatsoever walketh through the paths of the Seas; all these, recited by the Prophet *David*, with many more not mentioned by him, were made to serve us; and all do in

a manner thus call upon and bespeak every one of us, God made us for thee, that thou shouldst serve and glorifie him who made

*Ps. 3. 3. 6.
7. 8.
Cælum & terra & omnia in
illis creata clamant ut a-
mem te, Domine. & serviasti
tibi. Maub. Exercit. Pict.*

us and thee. O then let the consideration of thy unthankfulness to God thy Creator put thee to a blushing shame, and let the memory of his mercies and blessings spur or incite thee to an active obedience, and quicken thy dead or drowsie spirit to walk cheerfully and constantly in the waies of his Commandements; do not dishonour nor disgrace him by a constant and wilfull breach of them by a frequent and rash taking of his name in vain. *Swear not.*

The IV.
Remedy, by
way of mo-
tive, drawn
from the
irrational
Creatures.

If all the fore-named Motives will not startle thy obdurate Conscience, and drive thee to obedience of Gods Commands; consider then the brute Beasts, who wanting Reason, which thou enjoyest, and Speech (which God gave thee to set forth his praises, * to advance and publish the glories of his Attributes) yet they led only by the guidance of Natures Law, offer no indignities, no injuries to their Masters, from whom they receive

* *Homo immensitate est propter Deum, & omnia qualitates, habet propter Deum.*
Raymund.

food and sustenance; nay, they have ever shewed themselves thankful to strangers, from whom they received the least benefits or courtesies: (All which may serve to check thy ingratitude in dishonouring God by Rebelling against his precepts.) The story in *Ælian* of *Androcles* and a *Lion* is remarkable; he pull'd a thorn out of the Lions foot; the Lion afterwards repai'd this courtesie,

Lib. 7. c. 43.
Nat. H. p.

courtesie, by saving his life when he fell among thieves and cryed out for help.

A parallel story to this we find in the same *Æl. l. 8.* Historian of the *Tarentine Woman* and a *c. 22.*

Stork: she cured one of the *Storks* young ones, which had by a casualty broke its leg; the *Stork* not long after in requital of her goodness, dropped a rich Jewel into her lap, as she sat in a solitary place bemoaning the death of her dear Husband a little before that time deceased. The truth of these Stories I cannot warrant. Let then the Scriptures to our shame be witness of mans ingratitude to God, and of the brute Creatures thankful respect to their Masters and Benefactors. Man, for his sensuality and beastly lusts, may be fitly ranked with and *Ps. 49. 12. 20.*

compared to the beasts that perish; but they are above him, admit him not as their equal, if you respect their grateful dispositions.

The Oxe knoweth his owner, Isa. 1. 3. i. e. will submit his neck to the yoke, to toile and labour in the field, when and so long as his Master pleases; so *the Asse knoweth his Masters crib* (or Manger) *i. e.* willingly and readily stoops to any burthen, sustains any blow, because that is imposed, and this comes from his hand by whom he is fed: *But Israel doth not know* (what great things I have done for them) *my people doth not consider*, how that, for their *Saviours* sake or merits, I have provided Heaven for them,

them, which shall be the reward of their service, and where they shall rest everlastingly from their labours. O Man, think of Gods complaint here by his Prophet, think of it with shame; with an inward blushing confusion of spirit, and for shame let not the brute beasts out-strip thee in thankfulness; submit thy neck to Gods yoke, which is easie and light, obey his Commands, and *Swear not*.

The V. Remedy, A third consideration.

In the fifth place, consider seriously in thy most recollected thoughts (which may be a great remedy against Swearing) what recompence God requires of us for all his benefits unto us. It is *Honour*

Premium Dei est honor operis, laus, & gloria: premium creaturae est utilitas.
Raymund.

and *Praise*. And this duty we discharge, when we declare and publish with joyful hearts and thankful tongues the *Magnalia*

Dei, those great things which he out of his great mercy hath done for us in our *Creation, Redemption, Vocation*, together with the manifold and wonderful acts of his *Providence* over us. For the least of which his mercies we could not be sufficiently thankful to God, although we should live a thousand years ten hundred times told, and spend every day and hour in that long period of time onely in Prayer and Thanksgiving. Oh then let us wash our hearts from filthinesse, and our tongues from

from all obscene pollutions : Let our mouths be ever fill'd with Gods praises, and let us chearfully *redeem the time* to this blessed work of thankfulness ; which because it is too large or too great to be done in this span-long life, it shall be ever doing in that which shall succeed hereafter, and is everlasting. For *Thanks* is the chief, if not the whole, work of the glorified Saints and Angels in Heaven, who vent and spend (as one sayes well) all their burning fire of love in the flame of Gods praise.

Sic illud meditatio frequenter in hoc seculo, quod perpetuum opus erit in futuro. Aug. in Psal. 148.

The erect posture wherewith God has endowed man above his fellow-Creatures should put him in mind of his duty to God by way of thankfulness. For, as if the earth were not a fit object for our Contemplation, our faces are set upward, and our Souls too by so many foot carried up toward Heaven as our Bodies are erected to it. By which frame of our Bodies we are taught this lesson, to have our hearts alwayes fixed upon God in Prayer and Thanksgiving. He that shall endeavour to follow Saint *Pauls* wholesome admonition, *Pray continually, In all things give thanks* ; *1 Thes. 5. 17.* that man will seldome or never swear, nor *18.* defile his Soul with the guilt or stains of idle and sinful discourses, but being here
on

on earth will live an Angelical life, live like to an Angel and Saint in Heaven, where there is only continual chaunting out cheerful Hymns which contain Gods praises : and he that intends to bear a part in that Celestial Quire, must lay aside his *Cursing* and *Swearing*, and practise here betimes, before death surprize him, to sing that new Song which Saint *John* heard in his Revelation, *Chap. 5. 9, 10.* and ever joyn with Saint *Paul* in his joyful and thankful Doxology (*1 Tim. 3. 17.*) saying, *Unto the King immortal, invisable, and only wise God, be honour and glory for ever and ever.*

Again, to incite us to use our Tongues to the praise, or to exercise them in the praises of God, let us consider to what end He gave us speech and utterance, which he has denied to the other inferiour Creatures; was it not that we should exceed them, and praise the Lord both for himself, and for them whom he created for our service, and for the glory of his Name ? Shall the Birds sing to God, and not he for whose benefit he created them ? So said once a pious man, a great Master of Meditation. It was a devout speech of another, If God had made me a *Nightingale*, I would have sung as a *Nightingale* : but now in that he hath made me a man, I will sing and publish the praises of God with my tongue as a Christian ;
whose

whose spirit being enlarged by the powerful work of divine grace, because it discernes or foresees the eternity of Gods love, it therefore endeavours (as far as it can) to maintain an eternity of Gods praise. *They will be ever giving of Thanks*, sayes the Prophet David in his Description or Character Psal. 34. 4. of Gods true Saints. And were it not for these, a few gracious Souls, what honour should God have from a generation of proud & perverse worldlings, who tread his favours under their feet like Swine, and are never mindful of that everlasting Spring of his goodnesse from which the streames of his blessings are derived unto us? And this *their* unthankfulnesse who dishonour God by their tongue,

* which was given them to glorifie Him, this, I say, should stir us up the more to be Trumpeters of Gods praises in the midst of his enemies; because this noble and gracious act hath in some sort a Pre-ogative above our praising God in Heaven, for that he hath there no enemies to dishonour him, and we meet with no opposition.

Lastly, to deter you from this disgraceful and ungracious sin of *Swearing* and *Blaspheming* the holy Name of God, and to stir you up to this Heavenly work of praising

* Which David calls his glory. Psalm 16. 10. My glory rejoyceth. *Gloria mea*, i. e. *lingua mea*, quod membrum conditum est præsertim ut gloriam Dei celebret. Sim. de Miris, in loc.

sing him with your tongue; consider what reward shall be given thee, if thou performest this holy service and duty. God hath so linked and joyn'd his glory and our happinesse together, that if we referre all that we have or doe to his glory, if we employ the whole stock of his graces in us to his honour and praise, he will re-pay us with everlasting happinesse.

MAR. 4. 25.

To him that hath shall be given; i. e. to him that hath a thankfull heart and a thankful tongue, to him shall be given an encrease of grace and goodnesse, with an accesse or addition of outward blessings, which shall be seconded and crown'd in the World to come hereafter with transcendent joyes. Where do men delight to sow but in fertile soiles, where they reape most fruit? where do Musicians delight to sound their Instruments, but where the Echo multiplies their Notes in speedy and quick returnes? So God delights to scatter and shed his grace and favours in the hearts and upon the heads of those that are humble and fruitfull in love and thankfulness. We may collect from hence how great the benefit is which shall redound to those whose tongues are ever exercised in sounding forth Gods praise. As first, their mouths shall never be polluted with vain Oaths; and secondly, they shall find by a joy-

joyfull experience that the reward of this their service will be everlasting joy and happines. * There was never any that was a loser by Gods service. God is the best pay-master. Never any that trusted in Him (thereby glorifying his Truth, Power, and Providence) and was confounded, they never fail'd of their hope or expected reward; He is a most faithful rewarder and bountifull benefactor. So much for the fifth Remedy; the sixth followes, of which very briefly.

* *Id quod damus Deo non est ei utile, sed nobis; quia quod Deo redditur, reddenti additur.* Aug.

Bona vis habere & malus vis esse, so said St. *Austine* once to an ungodly man who deferred his conversion to God; *Thou desirest, vain man, and expectest good things from God, and in the mean time wilt not cease to be wicked*: It is all one as if he should have said in plainer terms, In vain dost thou expect any good from God above, so long as thou servest the Devil here beneath. And believe me, thou canst not do the Devil greater service then by profaning Gods sacred Name, whereby thou begetteth a light esteem of his Majesty and Person in the hearts of those that hear thee blaspheme. Familiarity, we say, breeds contempt: And the common Swearer, makes himself equal with Almighty God, whose great and glorious Name he, so familiarly or frequently takes

The VI.
Remedy.
beware of
idle words,
or to utter
nothing
but what is
necessary &
profitable.

takes into his mouth without any the least shew of Reverence or Respect. To prevent then a great mischief, even the Corruption of those with whom thou conversest and thine own destruction, entertain a Religious and high esteem of God in thy heart, and then thy whole body, all the parts of it, will strive to testifie by outward expressions thy inward Veneration of his Majesty, (which to do, in the judgement of *Aquinas* and other *Schoolmen*, is a main point or part of Religion.) The knees will then bend, the eyes and hands will be oft lift up to God in prayer, neither will he want then the sacrifice of a joyfull tongue, which is the Souls best interpreter.

*Religio est
quadam pro-
testatio fidei
per aliqua
signa exte-
riora. Aquin.*

Luke 6.45. *Out of the abundance of the heart the mouth speaketh.* If the heart abound with sinful lustful thoughts, the tongue will froth and lash out into blasphemy and unchaste Speeches; if it be garnished with the fear of God and Heavenly Meditations, the tongue will utter nothing but what is necessary to be spoken, and profitable to be heard. And these are the two words which (as *Bonaventure* asserts) we are permitted in our ordinary discourse onely to utter: the first is, *Quod necessarium est tibi vel alteri*; the second is, *Quod utile est tibi vel alteri*: i. e. in all our discourses with men we should aime or drive onely at this, to speak nothing

*Bonav. l. 2.
de profect.
Relig. c. 10.*

thing but what is necessary to be said, and profitable to be heard, both in respect of ourselves and others. As when we stand up in the defence of the Truth as undaunted Champions of it, boldly opposing those that be enemies to it; and secondly, when we only speak and utter that which may conduce to our Neighbours edification and comfort, by instructing the ignorant in the knowledge of Divine Truths, or of such things as are stamped with the mark of goodness, and by reforming those who erre and go astray from God: to reduce such by our counsel into the right way, and to comfort others who are mourners in *Sion*, who are under any outward cross, or inwardly troubled in Spirit; this is a befitting duty and work of one that is truly sanctified.

And those two fore-named Rules of *Bonaventure*, being rightly and duly observed, may prove likewise, by God's blessing, a great Remedy against vain and idle *Swearing*.

The seventh Remedy consists in the moderation of our unbridled Passions, chiefly that of *Anger*, the common make-bate of the world, the cause of so much blood spilling, and of so many quarrels and dissensions among *Christians*; whose very name, in which they all agree, may put

H them

Christianus nomen est charitatis, iustitiae, sobrietatis, patientiae, & pietatis, &c. Carthusianus.

Τενώμεθα ἀλλοις τῆς
ἡπαιρέσεως ἢς ἐ-
λήφαμεν, id est,
*Dignos nos exhibeamus
cognomento quod accepimus. Ignat.*

them in mind of that mutual love and amity which is due from Brother to Brother, bearing one name of Christian, and having one heavenly Father. But why is this amity so rare amongst us? How comes it to pass that strife is so often heard in our streets, and discord so abounds, as appears by those many Suits and Processes in common Courts of Justice? *From whence come wars and fighting amongst us?* (to speak in S. James his language, c. 4. v. 1.) and, that I may come nearer to my present purpose, from whence proceed such horrid blasphemies as we dayly hear? from what source so much cursing and so many execrable oaths? Proceed they not from our passions that domineer and reign in us? proceed they not chiefly from *Anger*, whose material cause is an ebullition or boyling of the blood about the heart, which being thus affected sends up such a steam and fogge into the head, that the Brain (which is the seat of Reason) is immediately stifled and choaked, so that the light of Reason is for a while extinguished and put out? And hence it comes to passe that the Tongue, wanting the guidance of the Understanding,

Nihil rationis est ubi semel affectus indultus est, usque illis aliquod voluntate nostra datum est, Senec. de Ira c. 3.

derstanding, like an unruly Mastiff that has slipp'd his Collar or Chain, breaks forth into contumelious speeches against man, nay lashes out into blasphemies, flies even in the face of the Almighty with bitter oaths and execrations. May we not rightly say of a man in this distempered case, that he is troubled with a short fit of madness, that for the time in which his distemper lasteth, he is (as we use to say) out of his wits, *ὡς ὀργῆς οἷα χαλεπῆς δειπνοῖντος ἐν βίβασιν*, being under the command of Anger, a sharp and cruel Mistress? Should we appeal to Seneca in this point, we might find that he asserts as much and no less. In his first Book *De Irâ*, c. 1. *Ut autem scias* (saies he most excellently) *non esse sanos quos ira possedit, ipsum illorum habitum inuere; &c.* Compare the carriage and behaviour of an angry man with one that is mad, and you will find that there is a very small difference in their tempers, there being so great a likeness in their outward deportment and demeanours; both of them having a menacing or threatening aspect, a sower look, a distorted face, a ruddy blushing countenance, caused by the fervour of their blood boyling in the veins, a furious hasty pace, a disorderly managing of each part of their bodies, at the hands, feet, and eyes,

ὁλιγοχρό-
νιος γὰρ
μανία ἢ
ὀργή.

Ira furor
brevis est.
Philos.

Furentium certa indicia
sunt audax & minax vultus,
tristis frons, torva facies,
circuitus gradus, inquieti
manus, color versus,
crebra et vehementius
acta suspiria: Ita irascen-
tium eadem signa sunt.
Senec. lib. 1. cap. 1. De
Irâ.

with the rest. But to omit the further illustration of this Comparison between *Anger* and *Madness*, and to leave the description of the Malady, that I may proceed to the Cure or Remedy of it; let me first propound this as a ground or basis on which I shall build the fabrick of my short discourse, which I confess a *Stoick* would entertain with scorn and derision, for that he condemns all Passions as being of themselves or in their own nature vicious; whereas they are good and bad according as the several Objects are on which they are set and fastned. My ground which I shall first lay or propose is this, *Temperare iram, non*

tollere; we must labour to temper this passion, to reduce it to some moderation, not take it quite away, not wholly abolish and extirpate it: *Eoque detracto quod exundat, ad salutarem modum cogere,*

id vero retinere sine quo languebit actio, & vis & vigor animi resolvetur; So that by pairing away what is superfluous in it, and bringing it to a mediocrity, we may retain and keep that spark alive in us, without which we should want zeal and vigour in the performance of our Christian duties. This spark of *Anger* had glowed in our Saviours brest into a flame of *Zeal*, when he whipped the buyers and sellers out of the Temple, and

Cum rectam rationem sequantur affectiones, et quando et ubi oportet adhibeantur, quis eas tunc morbidas et vitiosas passionis audeat dicere? Aug.

Mat. 21. 12.

and overthrew the Tables of the money-changers, and of them that sold Doves. Angry then we may be, but take care we must that we sin not, Eph. 4. 26. And sin we shall, if our Anger offend either in the matter or measure of it; i. e. if the ground or cause of Anger be unjust (as when we are angry with a friend that reproves us for doing amiss,) or (when we are unjustly wronged) if we retain our Anger (which is an inordinate desire of revenge) too long, until that desire break forth into act, to the hurt or ruine of our Neighbour, and hurt of our own selves: for as *envy slayeth the silly one,* (Job. 5. 2.) *so wrath killeth the foolish man.*

Upon which Text *Aquinas* hath this gloss, *Stulti per iracundiam Spiritualiter occiduntur, &c.* Foolish men void of understanding are spiritually slain by Anger and Wrath: for that by not restraining with the curb of reason the eruption or breaking forth

Stulti per iracundiam spiritualiter occiduntur, in quantum scilicet non refranando per rationem motum, dislabuntur in aliqua peccata mortalia, puta in blasphemiam Dei vel injuriam proximi. Aquin.

of this unruly Passion, they fall into some deadly sins, as Blasphemy against God, and wronging their Neighbours, when they either shed their blood, or wound them by opprobrious terms in their reputation and credit. My exhortation then shall be that of Saint Paul to the Ephesians, c. 4.

31. *Let all bitterness and Anger be put away;*

H 3

and

and that in his Epistle to the *Colossians*, c. 3. 8. Put off these, *Anger, Wrath, Malice, and Blasphemy*. We may collect hence, that *Blasphemy* is an individual companion and an attendant of *Anger* and wrath. But how may these be put off, or rather prevented before they come on, before they take hold of us, and so get the mastery of our Souls? (For as wise *Princes* are wont in the calm of Peace to provide against the storms of Warre; so must we in the calmest state of our Souls, prepare and provide *Antidotes* against this inward turbulence of our minds.) To prevent then the sudden Commotions of this unruly Passion, or to allay it when it hath broken the bounds of Reason or Discretion, Consider in the first place *Christs* bitter Death and Passion, what or how great pains and torments he hath suffered, how much he hath sustained for thee. Trace him in thy meditations from the Garden to *Golgotha*: and as *Pilate* said once out of pity to the Jews, *Joh. 19. 5. Behold the man*, so say I to thee, *Behold thy Saviour*, who was and is God and Man in one Person; behold him sweating great drops of Blood in his Agony in the Garden, sustaining whippings and scourgings, spittings and buffetings in the face, and last of all a most shameful and painfull death on the Cross
for

Si passio Domini ad memoriam revocetur, nihil adeo durum quod non a quo animo toleretur.
Greg.

for thee, to redeem thee from Hell, and to bring thee to Heaven, into which it was impossible for thee to climb, being clogg'd with the weight and burden of thy many and grievous sins, whose pardon he hath purchased by the merit of his death and sufferings. When thou hast seriously pondered and considered these things, then (even when for some distasteful word thou feelest the heat of passion begin to enflame thy blood) then bespeak thy self in the words of Saint *Basil* in his *Morals*, *τί ποιεῖς, ὁ ἀνθρώπων*; What doest thou, O Man? art thou better then thy Master? Hath *Christ* my Lord suffered such unsufferable pains, so many reproches for me, and shall I, *who am a Worm*, a poor contemptible Creature, shall I, who am a Cage of Unclean-ness, a Dunghill of Impurity, fret and fume for some conceived spot of disgrace or ignominy thrown upon my name? Shall not I suffer this and more for him, for the profession of his Truth, and glory of his Name? (for they who profess *Christ*, they that live godly, must look to suffer persecution, at least that of the Tongue.) Shall I by seeking revenge for some injury done me, snatch the Scepter out of Gods hand, or (which is worse) deny his Providence and Sove-

*Mitescat savitia, mansu-
escat Iracundia, remittant
sibi omnes culpas invicem
suas, nec exactor sit vindi-
cta qui petitior est venia.*
Aug.

raignty, as if he did sit still or sleeping in Heaven, not regarding what is done here beneath on Earth? *God is the Lord to whom vengeance belongeth*, Psal. 94. 1. and, *Vengeance is mine, I'll repay it, saith the Lord.* Deut. 32. 35. Meditate often on this, and on thy Saviours sufferings, the thought whereof will teach or move thee *to be gentle and kind to others, forgiving them, as God for Christs sake hath forgiven thee.* Eph. 4. 32. And thus by this means having gotten the mastery of thy Passion, thou wilt have the better command over thy Tongue, and free it as from bitterness and clamour and evil-speaking, so from blaspheming Gods Name by Cursing and Swearing.

In the *second* place, that thou mayst curb this unbridled Passion of Anger, a Capital sin, for that it is (as I have shewed) the cause of many other sins, and most commonly that of *Swearing*, Consider with thy self in private, how oft thou hast offended God, (but *who can tell how oft he offendeth?*) Psal. 19. 12. and how oft he hath pardoned thee. This consideration of thy many infirmities, this knowledge of thy filthy sins will move thee to a mean esteem of thy self; and he that out of a deep apprehension of his sins and a sight or sense of his infirmities has learn'd to condemn himself, that man will not be easily provoked by a small injury and contempt from others. *Thirdly,*

Thirdly, when thou art moved to Anger, labour to suppress this flame that it break not forth, suppress it by silence. For, as fire under green wood, if not blown, will go out; so anger in the breast, kept in by the silence of the tongue, will waste and spend it self to nothing. An example of this we have in David, *Psal. 39. He kept silence, he kept his mouth as it were with a bridle, whilst the ungodly (who did provoke him) was in his sight. He spake nothing, but refrain'd his tongue, abstaining even from good words,* ver. 3 which was a pain and grief unto him. If we speak any thing at all when we are moved to anger by our Persecuting, Reviling Enemies, let it be in the phrase of our meekest Saviour upon the Cross, *Father, forgive them, for they know not what they do;* or in the Language of that Protomartyr Saint Stephen, *Acts 7. 60. Lord, lay not this sin to their charge.* Yet, if thou beest a publick person, and thy Injury great and notorious, then to prevent scandal, lest by silence thou givest men an occasion to suspect the integrity of thy Conscience, thou mayest vindicate thy Innocency by a *ἔνδξ δὲ* just complaint to the *Magistrate*, and from *πρὸς Δικα-* the Decree of Justice seek a Redress of thy *βολὰς μὴ* Injury; and in so doing thou committest *ἁποσιω-* thy cause unto the Lord, in that thou Re- *παῖ Basil.*

Qui illatam sibi sustinet injuriam & contumeliam, conviciantis nutrit audaciam. Vid. Aquil. 2. 2. 72. Qu.

vengest not thy self, but referrest thy cause to the publick Magistrate, Gods Minister of Peace, whose Office it is to see that they be righted who suffer wrong; as also to encourage Vertue, to punish Vice, and suppress the growth of sin.

Fourthly and lastly, to incite or move thee further to abstain from immoderate Anger, let the examples and practise

*De his ita Nazianzenus,
 ἔσοι πρὸς τρεῖς τὴν
 πίστιν φέρουσιν, καὶ
 διόλου τὸ ὀνόματος
 τοῦ ἔργον ἔχουσιν.

i. e. Anticipant fidem moribus, i. Justitiā & Temperantia, & indigent tantum Christianorum nomine, quod Christum profitemes decet operibus id suis exhibentes.

of the * Heathen ever run in your thoughts, who by the dimme light of nature have gone further in the way of Piety then we Christians, who live in the Sun-shine of the Gospel of Peace. To repeate the Stories of them renown'd for their patience, would be both impertinent and tedious: I will com-

mend to your Meditation but one, and that of a true Roman, I mean *Cato*, who used to say, *That he could and did forgive all offenders but himself.* So be thou angry with the Malice, but love (*i. e.* wish well to) the Person of thy Enemy that has offended thee; forgive him by not studying an hasty Revenge of thy Injury, and testifie thy hearty forgiveness of it by thy prayers to God to forgive him his sins, and to heal him of his malice. And thus if thou imitatest God, who is good to his very Enemies, thou

thou wilt shew thy self to be a genuine Son of thy * Heavenly Father. If thou imitatest him not, but sufferest thy heart to burn with Anger and Malice, I pronounce against thee, thou art a Bastard and no true Son. That then thou mayest truly retain the † name, and maintain by thy practise the duty of a good Christian, follow the Prophet Davids advice, *Psal. 37. 8. Cease from Anger, and forsake Wrath, else shalt thou be moved to do evil; thou wilt wrong thy Neighbour, and injure thy good God by breaking his Commandements, chiefly the third, which concerns the hallowing of his Name, which (if thou beest a man of an angry and hasty disposition) thou wilt often do, when by Cursing and Swearing thou takest the same in vain. Therefore in a devout imitation of thy Father which is in Heaven, be thou, as he is, full of Compassion and Mercy, slow to anger, and of great goodness; and if thou beest addicted or given to much Swearing, (besides the prevention of many other sins) thou shalt by curbing thy angry Passion so bridle and restrain thy Tongue, that it shall not so often as formerly, nay, seldom or never, profane Gods holy Name.*

* Μὴ καταχύναμεν
τὸν Πατέρα, γινώ-
μεθα γνήσιοι παί-
δες, ἀλλὰ μὴ νόθοι.
Ignat. Ep. ad Antioch.

† Πρίπον ἐστὶ μὴ μόνον
καλεῖσθαι Χριστι-
ανὸς, ἀλλὰ καὶ εἶναι· οὐ
γὰρ τὸ λέγεσθαι,
ἀλλὰ καὶ εἶναι μακά-
ριον ποιεῖ. Ignat.
Ep. ad Magne.

Psal. 103. 8.

The VIII.
Remedy,
To beware
of intem-
perance, e-
specially in
Drink.

Clem. Alex.
in Strom.

ἐν σκυθί-
ζω.

σχυθίζω

idem quod

μεθύω

inebrior. Strid

* The 30.

day of May

1660.

The eighth Remedy is to beware of Drunkenness, that *πᾶνδημος Πόρον*, as St. Basil calls it, that common strumpet, that bewiches mens hearts, and besots their braines: That hateful Night-bird which was wont to waite for the Twilight, to seek nooks and corners, to avoid the houting and wonderment of Girles and Boyes; but now is grown audacious, and, as if it were some Eaglet that dares the bright Sun, it flies abroad at high-noon in every Street, and displaies its filthy Nakedness in open places, without all fear or shame. It is observed by Clemens Alexandrinus, that it took first footing in the most barbarous Nations, the Scythians, who were such lovers of it, that it grew into their name; and to Scythianize was all one and the same with this, to be drunk. I pray God that stain or reproach be not hereafter thrown upon us, as it was, upon those sottish Nations. If His Majesties late * Proclamation for the repressing of this foul sin were duly and strictly observed and put into execution, it would not be so common among us. But in that it is so frequent, I wonder not that Oaths are so familiar in mens mouthes. Quod in corde Sobrius est in lingua Ebrui, That which lodges with security in the Heart of a man that is sober, discovers it self in his Tongue when he is drunk. Hence is that say-

saying of a wise and learned Author, *He that would Anatomize the Soul*, (i. e. detect its inward and most benighted thoughts and intentions) *may do it best, when wine and strong drink has benumbed the senses.* The reason of this is given by *Seneca*, *Non est animus in sua potestate Ebrietate deprimetur*, &c. again, *Omne vitium Ebrietas incendit & detegit*, i. e. Reason is not at its own Command: so long as it is bound up by Drunkenness, and fetter'd (as it were) with excess of Meats and Drinks. To confirm this (besides our daily experience) we have the expresse Warrant and Testimony of Gods word, *Whoredom, Wine, and new Wine take away the heart*, i. e. deprive a man of the use of Reason: Nay, which is more, excess of Wine, or Drunkenness, robs a man of Gods grace and assistance, and banishes or drives his holy Spirit from us, even as smoke does chase and drive away Bees, as *St. Basil* observes. Now, what sin is there so horrid, what abomination so prodigious and hainous, which a Drunkard is not ready to act, he being deserted by Gods holy Spirit, void of Reason and Sense, and left to the Ruling power of the Devil, and the rage of his native lust, which is well termed by *Parisensis origo & seminarium omnium vitiorum*, the root, source and seminary of all sin?

Ep. 83.

Hof. 4. 11.

Μέθη Κό-
ειον & χ
καὶ δὲ χ
λαί. Πρεβ-
μα ἀγίου
καὶ δὲ κα-
Basil. in
Moral.

A man in such a desperate forlorn case
 Judg. 16. 19. or condition is like *Sampson*, when the
 locks of his haire were cut off, and his eyes
 put out. The Text sayes, that not onely his
 strength went from him, but that also *the*
Lord had departed from him. And as the *Phi-*
listines did by *Sampson*, so doth the *Devil*
 by a Drunken man; he leads him in a
 string where he pleases, makes him grind
 in the Mill of all kinde of Sins and Vices,
 and like a Mill-horse leads him in a round
 from sin to sin, from one wickednesse to
 another, from *Lying* to *Swearing*, from this
 to *Stealing*, and from that to *Perjury* or *For-*
swearing. The Devil having moistned and
 steeped him in liquor, shapes him like soft
 Clay into what mould he pleaseth. Having
 shaken off his *Πηδάλιον*, or, as a Father calls
 it, *τὸν τῆς ὁύσεως στεργμὸν*, his Rudder and
 Pilot, his Stay and Prop, which is his Reason,
 the Tempter hurries him into the gulf
 of all licentiousness and uncleanness, dashes
 his Soul upon what Rocks and Sands he
 listeth, and that with as much facility
 as a man may push down the moistned bur-
 then of his body tottering upon its unstable
 Porters, his feeble legs.

Basil.

A man who has thus *unmanned* or *un-*
made himself, destitute of Reason, which
 by *Plato* is term'd *θεὸς ἑρμῆας*, a little Deity
 in the Soul of Man, sitting there (as it were)

in

in a Throne of Judicature, prescribing what is good, and forbidding what is bad, A man, I say, (if I may call him so that is drown'd in drink) wanting the eye of Reason and the light of Gods Spirit, (both which he hath put out by his excessive liquor taken in) such a one is the fittest agent for the Devil to work by; he is now ready to act and attempt any sin or wickedness, be it the sin of *Cain* or *Absalom*, the killing of a Brother, Father, or Mother: now he Swears and Blasphemes, who in his right wits and sober mood seems to be more Modest, Chaste, and Devoute. And oft-times it so falls out, by the just Judgement of God withdrawing his grace from those who are accusom'd to this Vice, that the Oathes which fell from their tongues when they were drunk, stick in their teeth when they are sober. Thus one sin becomes the cause of another; thus *Swearing* for the most part accompanies and followes *Drunkenness*. They are two Sister-Vices, whose Mother is our own corrupt nature, the Devil their Father. They, like *Hippocrates* his twinns, are born, and live, and die together; they go (as we say) hand in hand, and seldom part asunder. Beware therefore of Drunkenness; and shew thy self alwaies a follower of *Christ* and his Saints by thy constant practise of Sobriety and Tem-

Eph. 5. 1.

1 Pet. 2. 22.

rance.

ſai(woe)
 ποβερν
 τὸ πῆμα
 πείνης
 γίμων,
 &c. Chryf.

rance. Think ſeriously of the ſad Curſes
 which God in his word denounceth againſt
Drunkards : as *Prov.* 23. 29, &c. *Who hath*
woe ? who hath ſorrow ? &c. *they that tarry*
long at the wine, they that go to ſeek mixt wine,
 &c. Read likewiſe *Iſa.* 5. 11. *Woe unto him*
that riſe up early in the morning that they may
follow ſtrong drink, that continue untill night,
till wine enflame them. *Iſa.* 28. 3. *The Crown*
of Pride, the Drunkards of Ephraim ſhall be
trod n under feet. What is here threatned
 againſt the Drunkards of Ephraim, ſhall
 certainly without repentance befall the
 Drunkards of *England*, whoſe Poverty,
 Shame, and utter ruine is intimated by the
 treading under the feet, and implied in the
woe which in the firſt ver. of that 28. Chap.
 is denounced againſt ſuch brutiſh ſinners.
 Peruſe likewiſe *1 Cor.* 6. 10. where *Drunk-*
kenneſſe is reckon'd amongſt mortall ſins,
 which exclude men from the Kingdom of
 Heaven. Meditate often on this, how great
 will be this loſſe to be thrown into Hell;
 and baniſh'd from Gods glorious preſence
 in Heaven. Think too on that ſaying of
Cyrus in *Xenophon*, who reſuſing to drink
 Wine, told *Aſtyages*, he thought it to be poi-
 ſon, for that he ſaw it metamorphoſ'd men into
 beaſts. I beſeech you faſten your ſerious,
 ſober, morning thoughts upon theſe ſayings
 and threats of Judgements out of the holy
 Scri-

Scriptures ; ever use your Meat and Drink as Phyfick, the which St. *Aufine* (as Lib. 10. Conf. 5.) appears by one of his Confessions) used to do. He that surfets himself with Phyfick, we may well count him sick of a phrensie or mad. As great a madnesse, nay, a greater, doth poffesse the Drunkard, whose wine is the wine of Sodom and Gomorrah, whose God is his belly, which he serves, and offers daily to it with drink-offerings, whose glory is his shame, and whole end Deut. 32. 32. will be damnation. Seldom shall you see or hear of a man who proved a true convert by a sound and constant recovery from this sin ; the Baude of lust, the Furnace of concupiscence, and the Forge or Anvil which the Devil frames and fashions all other sins upon. It is a deep ditch or pit that is miry and full of nasty dirt, like the Dungeon into which *Jeremy* the Prophet Jer. 38. 6. of the Lord was put.

And although it may please God to let down the cords of his Divine Mercy, and cause the Drunkard to lay hold thereon, that so he may escape the snares of Death and Destruction ; yet the safest advise that I can give, or a man follow, is, *not to play with his hand upon the hole of this Cockatrice*, to avoid all occasions that may intangle him in the guilt of this foul sin, to shun the conversation of debauch'd companions, to

*Nunquam
ego ebrui
castum pu-
tabo.*

1 Pet. 4. 7.

avoid all excesse in Meats and Drinks : so may he escape uncleanness, which is the spume or froth of drunkenness (Charity never lodged in the Drunkards bed) so too will that man seldom be lavish in his Speech, which lavishness or excess in words flowes from excess in Drink ; so likewise wil he be free from excess of passion, which being caused by the heat of wine sends up such a steam into the brain, that it drowns reason, and is the cause, as of other sins, so more frequently that of profane Swearing. *Be ye therefore Sober, and watch unto prayer. Watch, First, horam mortis indies expectando*, by a daily expectation of death, and providing for it. Secondly, *watch, Diem judicii semper meditando*, by a continual Meditation of the day of Judgement. Thirdly, *watch, precibus instantando*, by being instant and frequent in Prayer. Thus watch and be sober, so shalt thou seldom or never Swear, to which Drunkenness is a great incentive, inducement, and spur.

The IX.
Remedy.

The ninth Remedy is to avoid the Company of those whose ordinary discourses are filled and interlaced with oathes. *Converse not with an angry man* (such for the most part is a common Swearer) *neither keep company with a furious man, lest thou learn his wayes, and bring destruction to thy Soul.*

Soul. Prov. 22. 24. Ill company is like pitch, which defiles onely by the touch. It is another *Dalilah*, which binds, betrays, blinds, and undoes at once. There is no enemy like unto it. Saint *Augustine* inveighing against it cries out thus, *O inimica amicitia, seductio mentis, &c.* It kills with friendly smiles, and destroyes with kind embraces. It is like a Spanish poyson mix'd with a sweet perfume, which insensibly and violently insinuates it self, and works upon the spirits by the smell, and infects the brain; the which being infected conveyes its poyson to the heart, the Fountain of Life and Motion. So in like manner the Soul may be infected by a secret poyson taken in at the Eare. And although we affirm against the *Pelagians*, that Original sin (which is a general Vicious quality in the Soul corrupting the whole man) is not derived to us onely by imitation; yet as sinful acts proceed from vicious habits, so these from bad inclinations and dispositions, and these ill dispositions are engendred in us and encreased by our daily conversation with railing *Shimeies* and profane *Rabshakehs*, men that are enemies to God and Godliness. In regard of this great danger by bad * Company, the Holy Ghost oft-times dissuades us in the Holy

Judg. 16.

Lib. 2. Conf. c. 9.

Morbus profundus & diffusus in totam hominem. Paul.

* See a Story to prove his in *Euseb. l. 3. c. 21.*

* Vid. Josh.

23. 12. 13.

2 Chron.

19. 2.

Job 31. 3.

Pl. 36. 1. 2.

3. 4. 5.

Prov. 1. 10.

& 4. 14.

Eph. 5. 7. 8.

9.

Ver. 11.

Ver. 11.

Ver. 11.

Ver. 11.

Ver. 11.

Ver. 11.

Ver. 11.

Ver. 11.

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Ver. 11.

Ver. 11.

* Scriptures from having fellowship with the ungodly and wicked doers, as *Levit. 7. 21. Numb. 16. 26, &c.* Now seeing this sin of swearing is very contagious (for the plague it self, as one saies, is not more infectious) let me exhort all men in the words of Saint Paul, Eph. 5. *Be not therefore companions with Swearers. For ye were once darkness, but now are ye light in the Lord, walk as Children of light.* And if by chance thou fallest into the company of such foul-mouth'd *Ismaelites*, have no fellowship with their unfruitful works of *Darkness*, but rather reprove them, if there be hope of better fruit or amendment. However, although they be for the most part incorrigible, yet are they sometimes to be reprov'd with all meekness and lenity, with love and pity, and with reverence or some respect, if they be thy betters or superiours; and that in regard of others, thy equals or inferiours, whose danger and infection may hereby be prevented, whilst they hear another reprov'd.

As then you desire to contract neither guilt nor spot from other mens sins, observe these two Rules.

First, converse not familiarly with Swearers. And,

Secondly, *Partake not with them in their sins by a patient and silent forbearance, when

* In hoc te non commulcat malus, si non consentias, se redarguas. Aug.

when thou doest hear them profane Gods most holy and sacred Name, but rebuke them friendly and lovingly, with a gentle meekness. To do which is a precept of the Natural and Moral Law, a general duty of Neighbour towards Neighbour, and a special deed of Charity.

Lastly, That this abominable and dangerous sin may fall into a final and total consumption, that it may receive its death wound, and be wholly abolished in thee, Consider the fearful judgements which in all ages have fallen upon *Swearers*, and withall the great and many mischiefs which such *Blasphemers* bring upon the State and Families where they live.

The x.
Remedy.
To consider the heavy judgements of God on Blasphemers.

It is well observed by *Hugo* upon that of the Psalmist, *God spake once, &c.* That God speaks once to us in this life four manner of wayes, *Præcipiendo, Prohibendo, Promittendo, Comminando*; by commanding, by forbidding, by promising, by threatening: And once more will he speak to us hereafter, when he comes to judge the quick and the dead according to the works they have done in the flesh. Every Judgement which he inflicts now upon particular sinners is a threatening warning-piece to affright and scare others from sinning. And can the blaspheming *Swearer*, who shares in the sin, expect not to share with others in the suffering?

Hugo de Sancto Victor in Pf. 62. 11.

See many
the like ex-
amples in
Mr. Perkins
his small
Treatise
called *The*
Government
of the tongue.

Jam. 3. 6.

Id. v. 58,
59, 60.

Et. Iram ;
iusto Dei ju-
dicio morien-
obliviscitur
sui, qui dum
vixerit sue-
rit oblitus
Dei, Viex-
mont. lib.
De Pani-
gent,

suffering ? Two Gentlemen of *Kent* (whom I knew, and forbear to name) being too much addicted to this horrid sin of *Swearing*, were stricken with Apoplexies, so that for many years they lived (which was but a dying life) and continued Speechless. In whom we cannot but magnifie Gods Justice in depriving them of the use of their Tongues which they only employed to vent Cursings and Oaths. We read of some whose Tongues being before *set on fire from Hell* (as Saint *James* speaks) have been enflamed with a strange fire from Heaven ; their mouths being scorched with a continual burning heat, which is one of Gods fiery Judgements threatned against *Swearers*, Deut. 28. 22. which Chapter he that reads and feareth not an Oath, I may conclude that his heart is hardned. Some have been struck dead with an oath in their mouths ; others have been bereaved of their senses, and run mad : the former wanting time, the other reason and grace to repent, they are now lamenting themselves, and blaspheming in everlasting torments. And oftentimes it comes to pass by the just judgement of God, that those men who forget God in their lives, when they come to die, are punished with a stupid kind of oblivion, so that they forget themselves, and for want of repentance, or a deep sight and sense of their

their transgressions, perish in their sinnes.

If the fore-named examples, and many other which might be produced, will not drive thee to Piety or Holiness, from thy loose prophaneſs, (and methinks they should, for whatever did befall one may befall another) then let the consideration of the State or Familie wherein thou dwelleſt invite or move thee to forsake thy *Swearing* by a timely care and speedy conversion.

When I read of the brave Spirits that rested in the ancient Roman breasts, who frequently devoted themselves to death for the good of their Country and Commonwealth, I cannot but with pity wonder at the uncharitable thoughts, and most unworthy acts of our common profane *Swearers*, who do what they can in effect to undo a Kingdom wherein they were born and bred, and withall procure an inevitable ruine and destruction to their own particular Families and Kindred. For if it be most certainly true, that *because of Oaths the Land mourneth*, Jer. 23. 10. as it oft hath done by reason of those two dreadful Judgements; the *Sword* and *Pestilence*; then they who are the chief cause of the Lands mourning can be no good Subjects, because they sin against the whole Kingdom, rob this Garden of its best Flower, that is, Peace,

Such were
the *Horatii*,
Decii,
Curii, &c.

and bring down upon it showres of Blood. May we not then truly avouch that *Swearers* are the worst of, *Traitors*? They commit Treason not only against the K. of Heaven (in that they abuse his most sacred Name, and violate his Person) but also against the *King and State*, who may truly object to *Swearers* what *Jacob* said once to his two Sons, *Simeon and Levi*, *Ye have troubled me*; you are those for whose multiplied sins the whole Island is torn with Schisms and Divisions; you are the men that have chiefly incensed Gods wrath against the *Magistrates* of this Land, who should have drawn out the sword of Justice against your sins: but because they connived at them and suffered them to go unpunished, therefore they themselves were severely punished; some banished, others imprisoned, and impoverished, being destitute of all their means, and degraded from their Authority which they abused, and did not use to Gods glory.

Gen. 34. 10.

Vid. Wisd.
6. 4. 5. 6.
which
Texts I
wish that
all who are
in Authority
would oft
ponder
in their
thoughts.

If then there be in you any bowels of pity to the *Church & Kingdom* wherein you live, any true loyalty to your most gracious King, if you desire (as all good men do) that your Families and Posteritie after you be not blasted with a curse; then cleanse your hearts from hypocrisie, and wash your mouths clean from the filthy pollution of this

his defiling and State-murdering sinne : Neither wilfully nor customarily, not falsely nor vainly, not deceitfully nor rashly, but Reverently, and never but when you are forced to it by necessity, use Gods holy and most reverent Name. And let your tongues be evermore the instruments of sounding and setting forth Gods praises (by whom you were made, and from whom all the blessings and good things you enjoy are derived:) so may you prevent future judgments, which do but sleep for the present, and may be awakened by your sins; so may the Sword which is now put into the scabbard rest and be still, and be no more drench'd or bath'd in the blood of this nation; so may you likewise intail a blessing to your selves and posterity, & after this short life partake of a better, which is everlasting, with God and his holy Angels for ever in glory. Ier. 47. 6.

That the former prescribed Remedies may be the better observed, and for as much as a recidivation or relapse into sin (as into a disease) is both easie and dangerous, to prevent this danger, I shall now prescribe a Diet for the Tongue, when, by Gods sanctifying Grace concurring with your sedulous practice of the fore-mentioned Precepts or Remedies, it is cured of the contagious poyson of that sinne.

Being

A Diet for
the Tongue
which hath
been accu-
stomed to
Swearing.

Being then willing, or altogether cured of that deadly poyson of the Tongue (I mean a corrupt and vicious custome of Swearing) beware of a Relapse, which in this case (as in bodily diseases) is very dangerous; for when a man hath tasted the sweetness of Gods *Mercy* in *pardoning* his sins, and restoring him to health, he must expect, if he returns to his vomit again, and falls into his former sin, to feel the severity of his *Justice* in *punishing* him for his daring presumption. For a prevention of this great danger, in your dayly conference and conversation with men, put into practice that wholesome admonition of Saint *James*,
Jam. 1. 19. Be slow to speak: Never open thy mouth, but shut up thy tongue in silence, unless by thy speech thou mayest benefit thy Neighbour, prevent thine own hurt, and advance Gods honour.

Num. 19. 15

The *Vessel which wanted a cover*, under the Old Law was counted *unclean*. For either the dust fell into it, which bred Worms and such like Creatures that defiled it; or else if there were put into it any precious or sweet oyntment, it presently lost its favour, and was corrupted. In like manner, he that sets not a watch before his lips, by silencing his Tongue so, that it never speaks but to some good purpose, that man (as Saint *James* attesteth) although he seemeth

Re-

Religious, or makes a profession of Christianity, because he *bridleth not his Tongue*, he deceives himself, or he hath a deceitful false heart, *his Religion is vain*, i. e. *Nomen sine re*, a bare and empty Title without reality. For how can he be thought to be religious, who fears not God with an holy and devout reverence? Neither can he justly be said to fear God, *whose Throat is an open Sepulchre*, sending forth out of it the noysome stench of cursing, corrupt and filthy communication, lyes, and fearful oaths. The guilt of which crying sin that you may avoid, and withall not chill the fervour of devotion, but preserve it in thy soul, *Keep thy mouth with all diligence*, remembering that saying of Bonaventure, *Si dignum quicquam relatione non habes, tace; Tutius & humilius audis quam loqueris*: i. e. Keep silence if thou canst utter nothing worthy to be heard by the judicious and pious Christian; If it be so, thou mayest with more safety and a greater esteem for thy humility listen to anothers discourse, then vent any thing of thine own which is light and frivolous. Remember also that dreadful admonition of our Saviour, *Mat. 12. 36. Every idle word that men shall speak, they shall give an account thereof at the day of judgment.* Now; that is an idle word in the opinion of Saint Hieron, which is spoken *sine militate loquen-*

Iam. 1. 26.

Psal. 5. 10.

Bonavent.
Spec. Relig.
c. 20.

is aut audientis, which redounds neither to the good of the Speaker, nor profit of the Hearer ; much more is that which tends to the hurt of either. Therefore be not hasty to utter any thing with thy Tongue , so shalt thou free thy self from the guilt of many a sin, chiefly that of *Swearing*.

Nescit pœnitenda loqui, qui proferenda iusto prius tradidit examini.
Cassiod.
L 10.

Secondly, be circumspect in speaking. *Nescit pœnitenda loqui, &c.* saies *Cassiodore*, That man will never repent of what he hath said, who weighs his words in the balance of Discretion before they be uttered. Evermore consider , *what* thou speakest, and *before whom*, ordering thy words so with Wisdom and Prudence, that thou offend not God (who is an ear-witness of thy words) either by contradicting the Truth, or perswading others to a belief of what is false. Often call to mind that saying of *S. Cyril*, Ἀνάγκη τῷ θεῷ πᾶσα σου ὁμιλία καὶ βλασφημία, &c. God hath a Book of Remembrance, he sits and writes down in it thy oaths, thy perjuries, thy blasphemous and idle words, for which he will call thee to a severe account at the great day of Judgement. Therefore (as I before exhorted) consider alwaies as *what*, so before *whom* thou speakest, even in the sight and audience of God , who will one day be your Judge; *Cujus presentia est imprevisibilis, potentia infallibilis, justitia inflexibilis, & iracundia*

Cyrl. 11.
Cateches.

Dr. Perist.
ans.

dia

dia implacabilis, who may surprize thee un-
awares (even in the very act of sinning) by
his grim Bailiff Death, whose *Power* too is
infallible, for none can escape it; his *Ju-*
stice inflexible, for it may not be corrup-
ted; as his *Anger* against the ungodly sin-
ners is implacable, and hardly to be ap-
peased.

He that keepeth his mouth keepeth his life, Prov. 13. 3.
and he that openeth wide his lips shall have de-
struction. But he that never openeth his
mouth but to the glory of God, either
by praising, or praying unto him (whereby
he declares his belief in the excellencie of
Gods *Omnipotence*, *Goodness*, *Truth*, and
Omniscience) or for his Neighbours edifica-
tion and good, (as Saint *Paul* exhorts us to,
Eph. 4. 29.) that man shall lift up his head
with cheerfulness in the day of Judgment
before the dreadful Tribunal of God, and
by his words he shall be justified: i. e. For that
he glorified God with his Tongue in his
life; he shall be pronounced just and righ-
teous in the audience of the Saints and An-
gels, and for the merits of Christ (for whose
sake his good works are accepted, and his
imperfections pardoned) he shall receive
the reward of the righteous, and be glori-
fied both in *body* and *soul*. The *Body* with
all the parts of it shall be beautified with
Clearness, *Impassibility*, *Subtility*, and *Agility*:
for

for it being most transparently bright and glorious, it shall move wheresoever the Soul (then wholly guided by Gods Spirit) shall command it; it shall move as nimbly as a small Fish in the water, without any resistance or hinderance, nay, with far greater agility. The *Soul* shall be adorned and beautified with more excellent perfections then our first Parents were before their fall in Paradise. For the Understanding shall be freed from all errour, in it shall be light without any the least mist of darkness, it shall be filled with wisdom and knowledge in an high degree without any spot of ignorance: The Memory purged from all possibility of forgetfulness: The Will redeemed from its natural pravity and perverseness, whilst it is onely fixed by Love upon God Almightyes goodness. If every part of man expects to be thus glorified by God, it is good reason

* ὅλος διδόντες ἡ-
μας αὐτοῖς, ὅλος ἀν-
τιλαμβάνομεν ἐπει-
δὲν τὸτ' ἐστὶ λαβεῖν
καθαρῶς, τὸ πρὸ θεῶ.
δοθῆναι. Naz.

that * every part should glori-
fie Him. For this is the tribute
they owe to their Creatour, as
every good Subject oweth Loy-
alty to his King. This is the ser-
vice they must pay for their Re-
demption. God made all the
parts of the body, Christ Re-
deemed all, I mean, every part and facul-
ty both of Soul and Body: therefore God
must

must be served by all. The *Heart* or *Soul* must not say to the *Hands*, Serve ye Him, for the *Heart* must be like that of the blessed Virgin, *Luke* 1. 46. it must by thanksgiving magnifie the Lord, and rejoyce (with faith and love) in God its Saviour. Neither must the *Hands* say to the *Eyes*, Serve ye Him, for the hands must be ever stretched out to God in Prayer (as *David* witnesseth his were, *Psal.* 88. 9.) and extended often by a liberal contribution to the poor. Neither must the *Eyes* say unto the *Feet*, Serve ye Him, for they must be ever looking towards the Lord, as the Prophet *David* were, *Psal.* 25. 15. Neither must the *Eares* say unto the *Tongue*, Serve thou Him, for they must be presented or offer'd unto God in Sacrifice; and they are then offered by thee, when thou canst say with *Samuel*, *Speake, Lord, for thy servant heareth*; 1 Sam. 3. 9. thereby testifying thy willing obedience and chearful attention to his holy Word, either read in private, or publicly preached. (As the Lord looks down from Heaven, *Psal.* 14. 2. and his eyes are over the Righteous, the eye of his *Mercy*, and the eye of his *Providence*, to protect their persons, and to help them in their distresse; and as his *Eares* are open to their Prayers: so the eyes of the Righteous must ever

Psal. 121. 1.

123. 1, 2.

147. 8.

*Speculator adest desuper
Qui nos diebus omnibus
Atque nostros prospicit,
A luce prima ad vesperam.
Prudent.*

ever look up to Heaven; and their eares never be stopped, but alwaies open to Gods Commands in his Word published by the voice of his Ministers.) Neither, lastly, must the *Feet* say to the rest of the Members, God has no need of us, for these too must be offer'd up to God as a lively Sacrifice, by *not standing in the way* of sinners, i. e. by not frequenting of scandalous and base houses, but carrying thee to Church, to the Congregation of Gods Saints, so oft as thou art able and the Lawes of the Church require. Then mayest thou truly say with the Prophet *David*, *Psal* 26. 12. *My foot standeth right* (i. e. I have not wilfully swerved from the path of Gods Commandements) *in the Congregation I will praise the Lord*. This is done by the Tongue, which amidst the other Members of the body must not be defective or wanting to its service and duty, being the onely and chief Instrument ordain'd by God to celebrate his Name, to set forth his Glory, and to proclaim his Praise. And it discharges this Office when it expresseth and publisheth with joyfull lips the goodness and greatness of its Maker, for *Spiritual* and *Corporall*, for *Temporall* and *Eternall*, (all undeserved) Mercies.

When the Tongue ceases to do this, it is then peccant and deficient in its proper and prime

prime Office : *Et infans sit necesse est qui divina proloqui non potest, isque verè elinguis & mutus est habendus, ut sit omnium disertissimus.* Laſſam. l. 4. c. 26.

And he is to be reputed a meer Infant in Religion, whose chief discourse is not of God, and of his glorious works of Creation and Providence, and may be said to be Dumb and Speechless, although in a Worldly respect he hath a most Eloquent Tongue, and polite language.

That then thou mayest praise God with thy Tongue, and abstain wholly from profaning his glorious Name, this shall be my last prescript for thy Tongues Diet, where-with I shall conclude, and whereby thou mayest, if thou strictly observeſt it, put an end to thy inveterate and foul Custom of Swearing. It is onely this; *Speak not much, use not many words in thy daily and ordinary discourse.* I remember that

Hippocrates in his *Aphorisms* reckons this amongst his many fatall or infallible signs of Death, if the sick party having lost his hearing and understanding prattleth and talketh he knows not what. And truly we may conclude that man to be void of the life of grace, i. e. to want the knowledge and fear of God, who, like to those, *Pſal.* 12. 4. assumes to himself a bold Liberty

Hippocr.
Aphor. 8.
Seſt.

Γλωσσοῦ
ἀτρέμει καὶ
ἀγνοῶν,
καὶ μὴ δὲ
ἀκούων καὶ
δὲ ξυνιστῶ
παρὰ τὸν

of speaking when he lists, and what he pleases, behaving himself in the mean time like one that is deaf, when he should modestly yield turns of Speech to those that are wiser, and more able for discourse. Let me bespeak such a *Battus* or *Babler* in the words of a wise Counsellor, famous for his Christian-like *Resolves*, "Go to the "Crane, thou *Prater*, read her Story, and let "her inform thee, who flying out of *Sicily*, puts little stones in her mouth or "beak, lest by her own obstreperousness "she bewray her self, and become a prey "to the Eagles of mount *Taurus*, the which "by this kind of policy she flies over with safety. * Silence every where or in all places is a mans safeguard, and a sure fence, not to be broke through either by envy or malice.

* Hence is
that saying
of the Jews,

אין

הדבור

כסף

השתוקח

זה

Silocutio
argentum
silantium
Aurum
Buxtorf.

Lib. 2. c. 20.

As to speak too much argues folly, and too little an unperceiving or dull stupidity; so it is Wisdoms proper Character in discourse to be free from babling garrulity; A worthy act hath he done who hath learn'd to bridle his Tongue; and surely much evil and mischief hath he prevented who knows rightly where to speak and where to be silent. *Ruffinus* records of *Apollinaris* Bishop of *Laodicea* (who gloried in the quickness of his wit, and delighted to contradict every thing that he heard) that

that at last through much contention of
 strife of words he turned Heretick, *Ex con-*
tentione haresin generavit. True is that of the
 Wise man, Prov. 10. 19. *In the multitude*
of words there wanteth not sin, but he that re-
fraineth his lips is wise. For, a wise man will
 hold his tongue till he see an opportunity, Ecclus.
 20. 7. and when he opens his mouth, it
 shall be to some purpose, and sparingly.
 If we talk with fools, many words are too
 much; if with a wise man, a few are
 enough. *Verbum Sapienti*, it is a common
 rule. *Non multis opus est verbis, sed paucis &*
efficacibus, it is Seneca's advice in one of his
 Epistles. There is no use of many words, Lib. 5. Epist. 38. Ep.
 but of those rather which are few and effi-
 cacious, which are good (as the Apostle
 speaks) to the use of edifying, and may minister Eph. 4. 29.
 grace to the hearers, or conduce to their pro-
 gress or encrease in Piety and Goodness.
 The heart of fools is in their mouth, but the Ecclus. 21. 36.
 mouth of the wise is in their heart (saies that
 wise son of Sirach.) Fools when they open
 their mouths to speak, they pour out all
 that is hid in the inward corners or remote
 recesses of their hearts: But a wise man
 utters nothing from his mouth, but what * Hom. II. 3
 out of a mature Judgment he hath conclu- A 1915 G
 ded and determined fit to be spoke. The D. 1001 I.
 * Poet tells us of one *Thersites*, that he was A 1001 I.
 * *Auslenger*, a prating fellow, and withal 36.

*ΑἰχισΘ, a very knave, *Dedecus & Carci-*
noma Graci exercitus, and likewise hateful
 to *Achilles* and *Ulysses*, who did detest and
 abhor him: whence *Plutarch* infers, ὑπερ-
 βολὴν τῆς φανερότητος ἐστὶ τὸ τοῖς καγαίτοις
 ἔχθραν εἶναι, it argues an height of villany
 or wickedness when one is hated by good
 men. From this remarkable passage of the
 Poet, the Prince of Poets, we may inferre
 this, that he that talks much, as he makes
 himself odious to men, so he must needs
 be burden'd with the weight and guilt of
 many a sin, of many a lye; neither can he,
 if he be a frequent Swearer, escape the dan-
 ger of *Perjury*. Therefore, let thy words be
 few, *Eccles.* 5. 2. We commonly say, that
 words are but wind: Be not deceived, they
 are such a wind, that (if they be not well
 ordered) may blow your Souls to Hell,
 that fiery Haven of the wicked. Therefore
 make not light of thy words: be as sparing
 of them as an Earth-worm, a covetous
Euchlio, a Miser is of his Gold, which he
 keeps under lock and key, suffers not the
 light to peep into his Coffers, fearing lest
 it should shew a way to another to enter
 into them, and never spends a penny un-
 less he be pinched with extremity, and
 forced to it by the commanding Law of
 Necessity, which sometimes he basely
 breaks, robbing his own back of cloathing,
 and

*ΕχθισΘ
 δ' Αχι-
 λῆι μά-
 λισ' ἦν
 ἡδ' Ὀδύ-
 σῃ. *Ibid.*

and starving his pined belly. Even so keep thou the treasure of thy heart, thy thoughts and intentions, which are shut up and stored in it; seldome vent them by thy speech, unless it be to the praise of God, or thy neighbours good.

Thus if thou doest fence and guard thy mouth with the wall of silence, *Muro silentii* (as Saint Gregory expresseth it) I mean moderation and deliberation in thy speech, thou shalt procure to thy self reputation,

Nec patebit inimici jaculis civitas mentis (as he sayes) Thy * Soul also within

thee shall be as an impregnable Fort or City secured from the shot and invasion of its enemies:

It shall (as hath been formerly said) be kept and preserved from the stain and pollution of many crying sins, which defile and waste the consciences of those that are given to much idle talking ; such are Swearing, Lying,

Blasphemy, and corrupt communi-

cation, which we must with disdain eject and spit out of our mouths in an holy scorn and indignation, as not becoming Gods Saints, his Sons and Servants. We are his Sons by the grace of Adoption, let us then out of a filial love observe his commands ; Swear not : we are his Servants, and he our

* Τὸ ὃ μὴ ὁμνῶν
σφόδρα ῥάδιον, καὶ
ἰδεμίαν οἷσιν βλά-
βην, ἢ τοῖς σώμασιν,
ἢ ταῖς ψυχαῖς· ἀλ-
λὰ καὶ πολὺ τὸ κίε-
ρει, μεγάλην τὴν
ἀσφάλειαν, πολλὴν καὶ
εὐπορίαν. Chrysost.
Hom. 14. ad Pop.
Antioch.

Lord, let us therefore serve him with an awful fear and reverence, in holiness and righteousness all the dayes of our life, *giving him the honour due unto his Name*, as holy *David* exhorts, *Psal. 29. 2.* which we may do by *worshipping him with an holy worship*, as it is exprest in the subsequent or following words of that Text, when we humbly submit our Souls and Bodies to God in prayer, acknowledging our Spiritual wants, also confessing our sins, and unworthiness to receive any of the least of his blessings and benefits, and rendering him most hearty thanks always for all things in the name of our *Lord Jesus Christ*. To whom, with God the Father, and the Holy Ghost, three Persons, yet but one Almighty, most merciful, and everlasting God, be ascribed by all people, in these and other parts of the world, Thanksgiving and Praise, all Honour and Dominion for ever and ever.

Amen.

For a close of all that hath been said, and for the better observation of our Saviours injunction or precept, I shall commend to all profane *Swearers* that good & profitable advice of *S. Chrysostom*, who, when the City of *Antioch* where he lived was visited with the Plague, did frequently and bitterly inveigh against this horrid sin of *Swearing*,

as

as being the productive cause, as of other Judgments, so of that heavy and fearful Visitation. Amidst his many and sharp Invectives against it, we find this useful admonition *Homil. 14. ad Pop. Antiochen.*

Ἀνιστάμενος πρὸ τῆς κλίνης, καὶ ἢ οἰκίαν ἐκβαίνων ἢ σιαντῆ, τὸν νόμον ἐπίλεγε τῦτον, Ἐγὼ ἢ λέγω ὑμῖν μὴ ὀμῶσαι ὅλως, καὶ ἔσαι σοι ὡς διδασκαλία τὸ ῥῆμα. Which for the more delight and profit of the unlearned, I have translated into Verse, retaining the full sense and meaning of the words.

In the morning,
When sleep is parted from thine eyes,
And thou from bed begin'st to rise,
Let no thought enter thy hearts room
Till Christ into it first be come.
Before thou goest out of thy dore
Meditate oft, and give not o're
To ruminate on Christ's command,
Swear not at all. This may stand
To thee in stead of a Sermon.
If thou Swear'st not, my work is done.

A Prayer to the Holy, Blessed,
and Undivided Trinity for
a Blessing on it,

Most Holy, Holy, Holy Lord God, who
in the Unity of a most glorious Trinity
art for ever to be worshipped and glorified, whose
mercy is infinite, and whose power illimited, who
canst ordain even the mouths of Babes to be
Instruments of setting forth thy praise, Grant,
I humbly beseech Thee, that as this work was
begun, continued, and ended by thy Grace, so
it may tend to thy Glory, by the conversion of
some poor sinful Souls unto Thee, who livest and
reignest in the highest Heavens, and govern'st
all things both in Heaven and Earth. O doe
thou so rule the hearts of all the people of this
Land, that they may truly fear Thee, and ho-
nour their most gracious King, paying Him
that Tribute of Loyalty and Subjection which is
due unto Him, and live amongst themselves like
brethren knit together in the bond of Love, Uni-
ty and Concord, joyntly praising Thee, and glo-
rifying Thy Name. Grant this, O Heavenly
Father, for thy mercies sake, and for the me-
rits of thy dear Son Jesus Christ, our only Ad-
vocate, and sole Redeemer. Amen.

A brief



A Brief
APPENDIX
Concerning
The nature of a *Promissory*
and *Affertory* Oath in refe-
rence to the Statutes to which
we are sworn in both the
UNIVERSITIES.

Although the words of a *Promissory* Oath are for the most part to be strictly taken, as they import, not admitting those larger explications which oft-times take place in Deeds and Contracts; yet let me adde a few considerations for the satisfaction of the tender Consciences of those that have sworn, or shall hereafter swear to observe the Statutes

tutes of any Colledge in either of the two famous Universities.

First, by reason that the matter of a *Promissory Oath* (*viz.* something to be done by us *de futuro*, or for the time to come) is, in regard of the uncertainty of event, subject to mutation and variety, hence it comes to pass that the Obligation (which follows upon such an Oath by which the Jurer has bound himself for the future to perform what he hath promised) is mutable and separable from that Oath : and this is called by the Casuists *Solutio vinculi*, the loosening of the bond wherewith we were once tied. He is a perjur'd man, who intends not, in taking of an Oath, to perform what he hath promised by it ; but he is not alwayes perjur'd that performs not what he has bound himself to by a solemn promise. *Non omnis qui aliter facit quam promisit in dolo jurat, Aqvi. 2. 2. Qu. 2.*

* *Juramenta quæ vel explicitam vel subintellectam habent conditionem non obligant ubi conditio deest, quia juramentum ex conditione pendet, Rivet. in explicat. Decal. p. 90.*

Secondly, consider that in an Oath there are to be understood those *conditions, which (through the received use and custom that sway and prevail with men) are presumed to be conceived and understood of those whom the Oath concerns.

As first, in all *Promissory Oaths* this condition is ever to be understood, *Si placuerit Deo,*

Deo, i. e. if it be not against the express Word, or hidden will of God, which afterwards, before the Oath can be performed, may manifest and discover it self in some unexpected event. In this case a man that hath promised by Oath to do such or such a thing upon such a day, if he be prevented by sickness, or death, which is Gods messenger, and brings with it Gods *non placet* for the performance of the Deed; in such a case, I say, a man is not forsworn. Neither is he who having sworn to do a thing, doth it not, finding it afterwards to be against the written word of God. Because his intent and purpose was at first bent upon the performance, which had been fully executed, if God had not forbid, and so prevented the fact. *Verba juramenti promittentis in futurum tempus concepta veritatem suam aut falsitatem non habent ex eventu, qui est incertus, sed ex animo jurantis.* Grot. in 5. Mat. v. 33.

Illud pro factis reputat Deus quid quidem homo vere voluit, sed non valuit, adimplere.
Bern.

Thirdly, he that swears to keep the Statutes of any Incorporation, Society, or College, is to be understood to oblige himself by Oath upon no other condition but this, To observe those Statutes which are approved of by the frequent custom and use of others (the most and best) and according to that interpretation which the judgment of his Superiours or Governours hath set upon

upon some Statutes, which are obscure, and admit of a double meaning or sense.

He that shall do otherwise, *i. e.* He that shall punctually observe old Statutes worn out of use by Time or Age, may discover a fond love of *Antiquity* and too much *Preciseness*. And he that in doubtful cases will not submit to the grave judgments of his Superiors, may fall upon another Rock of *Novelty* and *Disobedience*, and break the peace of a well-settled government in a Colledge.

Cum enim Inferiores suis Superioribus multa debent exhibere, hoc est unum principale, quod teneantur eorum preceptis obedire.
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Lastly, because many of the *University* and *Colledge* Statutes (which tend to Order and Peace) have a penalty annexed unto them in case of Neglect or Disobedience, I cannot omit to adde or subjoyn this for the better maintaining of Discipline and a peaceable order in Societies, *That a wilfull and constant breach of a penal Law or Statute will not quit a man from the guilt of Perjury, although he submit to the mulct or punishment.* For, *Obedience* was first or primarily intended by the Law-giver or Statute-maker, our *Active Obedience*, which we ought with all care and circumspective diligence to perform and yield to our Statutes. The mulct or punishment was annexed to them as a Spur to quicken our Obedience, and to fright us from sloth and a supine Negligence.

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The former Conclusion or Thesis, viz.
That although a man submit to the mule^t he is
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few or none (except those who are more gracious) would obey, but rather suffer in their (or rather their Friends) purses: By which means these great and sad inconveniences would follow. As *first*, innocent persons would then oft-times suffer, the Parent for the Sons default (he being forced to defray the mulct.) This is inconsistent with the nature of Justice, which is the soul of a Law, and the life of all Statutes.

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ἢ νεότες, ὅτι ἐνέπι-
σον, &c. καὶ σφοδρῶς
τέρη δῆται ὅτι χα-
λιῦ, &c. *Chrys.*

on) if *Students* might act their own wills, do what they list, and obey the Dictates of their vicious phantasies? And I feare there are too many (such is the corruption of our depraved natures) who would rather live

at ease, hide their heads, and sail in the

per-

performance of their courses in all Exercises and other duties, and rather suffer in the purse, then expose themselves to the censure of judicious Auditors, and mace-
Infirmitas
puerorum est,
& ferocitas
iuvencium
Cic. de Se-
nect.
rate their bodies with labour and paines.

This would many do, and this disorder, together with impiety and looseness, would stain the beauty of our now flourishing and well-ordered Universities, if the sustaining of the mulct alone were the fulfilling of the Statutes. But can we imagine that sloth and profaneness were intended by the Founders of our Colledges? Therefore our *Active Obedience* to the Statutes is principally enjoined; This (as I said before) is primarily intended, and to this in taking of Oaths we are chiefly obliged.

Secondly, The former *Thesis* may be proved from the nature or quality of most or many of our penal Statutes, which require a doubling and trebling of the mulct, untill the duty be actually performed.

Thirdly, though there be a disjunction in the words of a penal Statute, yet there is none in the Oath. For we swear *absolutely* without a distinction or disjunction to observe and keep (to the utmost of our power) the Statutes according to their chief intent and purpose, and that is an *Active Obedience*, and real performance; this is chiefly by and in them intended. We
 promise

promise by Oath to endeavour (laying aside all *subterfuges*) to do what the Statutes command, and for example sake, *in terrorem ceteris*, that others may avoid the like offence, to suffer willingly, in case we faile through any unwilful neglect in the performance of our duty which is commanded.

Fourthly, to maintain that the wilful and constant breach of a Statute, and the submitting to the impos'd mulct is a fulfilling of it, is in my opinion (which I humbly submit to better judgements) as absurd, as to say, that the Reprobate and wicked miscreants in Hell fulfill Gods Law by suffering eternal pains as a punishment for their disobedience: Or that a Thief is a good subject for stealing, and then for submitting to the condemning power of the Law, by suffering death upon a Gibbet. The truth therefore of my fore-named *Thesis* being built or grounded upon these four Reasons will, I hope, appear unquestionable to the judicious.

To conclude, because it is a dangerous and fearful thing to fall into the hands of the living God, into the hands of his incensed Justice, and because the concomitant of a strict obedience is a quiet Conscience; that we may escape the wrath of an angry Deity, and enjoy that blessing of all blessings,

Blessings, viz. Peace of Conscience, which surpasses all the riches in the world; and passes all understanding (as is implied in our Churches Liturgical Benediction) let me in the name and fear of God exhort all *Academicks* to weigh with their most serious thoughts these two particulars of great moment and consequence, conducing to the preservation of that blessed peace:

First, let them consider that they have promised *de futuro sub juramento* to keep such and such Statutes, to perform such and such duties which are intimated in several Scripts or Papers read to several Graduates, to which they oblige themselves under a Curse. *Sicut me Deus adjuvet*, &c. (which is the close of the Oath implies as much.

Secondly, out of a great love and tenderness to their Soules peace I heartily advise them to consider what they then at the taking of their degrees assert *de praterito*, and that too *sub juramento*. They assert, that they have performed all duties required before the taking of their Degrees: which if they have done *in Tanto*, though not *in Toto*, to the utmost of their power and ability faithfully, though not *fully* (for which defect they have a gracious dispensation

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Mich 6 9.

Hear the rod,

Sc.

They are his *voice* from Heaven, where-
by he speaks unto us in a *visible word*; and
we then understand well the meaning of it,
when every such like *voice* leads us to re-
pentance, and works in us a reformation
of our lives.

Many men have been brought to *Hea-
ven* by the gates of *Hell*, and many have
been scared from their sins, when they be-
held the hand of Gods incensed Justice fall
heavy upon others stained with the guilt
of the same impieties; which *Hand*, stri-
king ones, has ever a *Finger* stretched forth
and pointing at another. This many in all
Ages have beheld (as it were) and discern'd
by the help of Gods enlightning Grace, so
that they have been raised to an holy life
by other mens falls, and gained by their
losses, being healed by the sight of their
wounds, and built up to Heaven by their
ruines. So powerful are *Examples* above
Precepts. These usually lightly affect the
ear, and by it seldom enter into the *heart* of
the hearer; the other by a more violent
force and *energie* work upon it through the
eye, and are like *Jael* with her *hammer* and
nail: as she by these killed *Sisera* in the
head, (which they pierced;) so those
strike sin at the very *heart*, begetting in
men an awful dread and fear of God, by
whom they behold others severely punish-
ed,

Judg 4 21.

ed, and hence conclude, that as *God* himself is, so his Justice is immutable, and will not be bribed to spare them, if they continue in those sins for which he hath inflicted some heavy *Judgments* on others.

That the fear of *God* (with an amendment of their lives) may be thus ingendred in mens hearts, who are profane and loose in their manners, I have thought it very convenient to adde to my foregoing *Precepts* in my *Treatise*, more examples of *Gods* severe wrath against three sorts of heinous sinners, viz.

{ *Perjured persons,*
Cursers, and
Blasphemers.

3. *Examples of Judgments upon Perjur'd persons, who have broken their Oaths by not keeping their promises which they have solemnly made to others.*

1. To omit the stories of *perjured Kings* in the Holy Scriptures, and their heavy punishments, of which I have given the Reader a short account in my *Treatise*; I'll begin with that famous story of *Vladislans* King of *Hungary*, who, contrary to the Articles of Peace agreed upon and sworn to between him and *Amurathes* the *Turk*, set upon the *Turkish* Army that was secure, and misdoubted nothing: upon which

Vid. Bonfin.
 Hist. Hung.

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there

there grew a long and sharp Battel, till *Amurathes* perceiving his side to decline, and almost overcome, pulled out of his bosom the aforefaid Articles of agreement, and lifting up his eyes to Heaven uttered these words; *O Iesus Christ, if thou beest a God, as they say thou art, revenge this injury which is done both to thee and me, and punish those Truce-breaking Varlets who call themselves by thy name, Christians.* He had scarce ended his speech but the Christians courage began to rebate, the battel lost, *Vladislaus* was himself slain by the *Ianizaries*, his whole Army discomfited, and all his Souldiers put to the sword. A just and rigorous judgment of God for that vile Treachery and Perjury, which was by that *Hungarian King* committed.

2. We read in that noted Book called *The Theatre of Gods Judgments*, (which I wish were oft perused by wicked men next to the sacred Scriptures) we find there p. 129. a story of a lewd Fellow, that hearing Perjury condemned in a Pulpit by a learned Preacher, and how it never escaped unpunished, said in a bravery, *I have oft forsworn myself, and yet my right hand is not a whit shorter then my left* Which words he had scarce uttered, when such an inflammation arose in that hand, that he was constrained to go to the Chirurghion to cut it off, lest it

it should infect his whole body. And so his right hand became shorter then his left, in recompence of his *perjury* of which he lightly esteemed.

3. *Gregorius Turonicus*, Bishop of *Tours*, makes mention in his Book *de gloria Confessorum*, of a wicked Villany in *France*, among the people called *Averni*, that forswearing himself in an unjust cause, had his tongue so presently tyed by the hand of divine *Justice*, that he could not speak a word, but onely roaring make an hideous noise; and so continued a long time, till by the earnest prayers of devout men, and after his hearty sorrow for his hainous sin, the use of that unruly Member was restored to him again.

3. *Examples of Gods Judgements upon Cursers.*

1. *Luther* in his *Colloquies* reports of a young Courtier at *Mansfelt*, whose customary asseveration, or rather imprecation, was (what I tremble to name) *The Devill take me*. The *Devill* when he was asleep took him in earnest, and threw him out of a window; by which disaster, though he was not slain, yet, by the bruises and breaking of his bones in that fall, he was so scared and affrighted with horreur and

fear, that he ever afterwards abstain'd from that horrid kind of imprecation.

2. A certain Priest in *Ruthnerwald* wish'd if *Luthers* Doctrine against the *Mass*e and *Purgatory*, &c. were true, that a Thunderbolt might destroy him: after 3. dayes a tempest with Lightning and Thunder so terrified him that he ran to the Church for Sanctuary, and at his forc'd devotion was struck down flat to the ground; who recovering, and led homewards by a friend, a flash of lightning burnt him to death, so that his body was as black as hell it self. I heartily wish that all those who have oft a *God damn me* in their hellish mouths, would think of this fearful Judgement, and fear lest God (as he may in Justice do) take them at their word (or whilst that dreadful Curse is utter'd by their impure Tongues) and, causing the Earth to open its mouth, throw them quick and alive into Hell, to be tormented (which is to be damn'd) those everlasting flames.

3. That famous storie of Sir *Gervase Elwais* must not be omitted in this black Register, who suffer'd on Tower-hill for having an hand in the death of Sir *Thomas Overbury*. Before he suffered he was a picture of a true humble penitent, and acknowledg'd with teares the just hand of God upon him for his rash and unpreserved
VOW,

vow, which a great loss at Cards once occasion'd, at which time he being very much troubled, clapping his hand upon his brest vowed seriously, and wished, *that if ever he played again he might be hang'd*; and now being upon the ladder, he said, to the glory of God, *God in Justice hath made me keep my imprecation, and to pay my vow which I once utter'd with my tongue, by this just, though violent, death.* And so wished all to take warning by his sad example, to forbear and to be afraid of self-cursing and swearing, and to abstain from that which is the usual cause of cursing and blaspheming, viz. *Gaming.*

3. Examples of Judgments upon Blasphemers.

1. In the Year 1645. one *W. Knot* of *Dalston* in *Cumberland*, being a common noted *swearer*, when he was servant to an Alderman of *York*, fell into a Lead full of boyling liquor, by which he within a few dayes after dyed. By this means his foul Tongue, which was set on fire of Hell, Jam.
3.6. was washed in scalding water, and felt a punishment fitted and proportioned to it. Blessed was his punishment if that wretches Soul was thereby cleansed.

2. One *Hudson* of the forenamed
M 3 Town

Town in *Cumberland*, who was a notorious Swearer, was struck dumb to his dying day; and though he lived many years, yet could speak nothing but *swear by God*, and with this Blasphemy in his mouth he rendered his impure Soul, I fear, to the Devil, and not to God.

3. I received this Narrative from a Gentleman of the late E. of *Oxford*, of a *Dutch Merchant*, who in the year 1648. going to *Loretto* in a Wagon with four or five passengers more, (of whom the Reporter was one) did swear and blaspheme in that horrid manner, that he was a great offence to all the company, who rebuked him for it, though to no purpose, for he proceeded still in his swearing upon every light occasion; till at length (whilest they were in their passage) there brake into the Wagon a black thing without any form or shape, which was the *Devil* in a dark Cloud, who by Gods command and appointment stopped the Blasphemers throat: at which time he cried out as well as he could speak, and called upon his master the *Devil*, and said withall, *Oh he will choak me, &c.* Upon this all the Gentlemen being in darknesse, (for there was a black stinking Mist in the Wagon) drew their swords and leaped out of it, and immediately looking into it they found him dead, and his face with his whole

whole body as black as a Cole ; at which sight they were all much terrified. And I hope that all *Blasphemers*, who shall peruse this and the fore-named stories, will learn by them to forsake and abhor swearing, lest the same or worse Judgments fall upon them.

Ex aliorum vulneribus medicamenta nostris faciamus. Aug.

Let us from other mens sores and sufferings make a Plaister to heal our own wounds.

F I N I S.

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few or none (except those who are more gracious) would obey, but rather suffer in their (or rather their Friends) purses: By which means these great and sad inconveniences would follow. As *first*, innocent persons would then oft-times suffer, the Parent for the Sons default (he being forced to defray the mulct.) This is inconsistent with the nature of Justice, which is the soul of a Law, and the life of all Statutes.

Secondly, this ill would not redound only to Scholars Friends (some of whom may be poor and necessitous) but a greater mischief also would befall the Colledge wherein they live, and have their breeding and maintenance. *Orda est Universi Bonum*, Order is that *Basis* on which depends the good of the whole *Universe*, the World; and it is Order that maintains the well-being of the *University*, and in it of each particular Colledge or Society. Now what Order would there be (nay rather what Confusi-

on) if *Students* might act their own wills, do what they list, and obey the Dictates of their vicious phantasies? And I feare there are too many (such is the corruption of our depraved natures) who would rather live at ease, hide their heads, and sail in the

per-

Ἡδὴ ὅτι χαλεπὸν
ἡ γέννησις, ὅτι οὐρεί-
στον, &c. καὶ σφοδρὸς
τὸ πᾶν δέχεται ὅτι χα-
λιν, &c. (Chrys).

performance of their courses in all Exercises and other duties, and rather suffer in the purse, then expose themselves to the censure of judicious Auditors, and maccerate their bodies with labour and paines. *Infirmis puerum est, & ferocitas juvenum. Cic. de Senect.*

This would many do, and this disorder, together with impiety and looseness, would stain the beauty of our now flourishing and well-ordered Universities, if the sustaining of the mulct alone were the fulfilling of the Statutes. But can we imagine that sloth and profaneness were intended by the Founders of our Colledges? Therefore our *Active Obedience* to the Statutes is principally enjoyned; This (as I said before) is primarily intended, and to this in taking of Oaths we are chiefly obliged.

Secondly, The former *Thesis* may be proved from the nature or quality of most or many of our penal Statutes, which require a doubling and trebling of the mulct, untill the duty be actually performed.

Thirdly, though there be a disjunction in the words of a penal Statute, yet there is none in the Oath. For we swear *absolutely* without a distinction or disjunction, to observe and keep (to the utmost of our power) the Statutes according to their chief intent and purpose, and that is an *Active Obedience*, and real performance; this is chiefly by and in them intended. We
promise

promise by Oath to endeavour (laying aside all *subterfuges*) to do what the Statutes command, and for example sake, *interrorem ceteris*, that others may avoid the like offence, to *suffer willingly*, in case we faile through any unwillful neglect in the performance of our duty which is commanded.

Fourthly, to maintain that the wilful and constant breach of a Statute, and the submitting to the impos'd mulct is a fulfilling of it, is in my opinion (which I humbly submit to better judgements) as absurd, as to say, that the Reprobate and wicked miscreants in Hell fulfill Gods Law by suffering eternal pains as a punishment for their disobedience: Or that a Thief is a good subject for stealing, and then for submitting to the *condemning* power of the Law, by suffering death upon a Gibbet. The truth therefore of my fore-named *Thesis* being built or grounded upon these four Reasons will, I hope, appear unquestionable to the judicious.

To conclude, because it is a dangerous and fearful thing to fall into the hands of the living God, into the hands of his incensed Justice, and because the concomitant of a strict obedience is a quiet Conscience; that we may escape the wrath of an angry Deity, and enjoy that blessing of all blessings,

blessings, viz. *Peace of Conscience*, which surpasses all the riches in the world, and passes all understanding (as is implied in our Churches Liturgical Benediction) let me in the name and fear of God exhort all *Academicks* to weigh with their most serious thoughts these two particulars of great moment and consequence, conducing to the preservation of that blessed peace.

First, let them consider that they have promised *de futuro sub juramento* to keep Σίσυρ. 88. such and such Statutes, to perform such xov. and such duties which are intimated in Pythag. in aut. Carm. several Scripts or Papers read to several Graduates, to which they oblige themselves under a Curse. *Sicut me Deus adjuvet*, &c. (which is the close of the Oath implies as much.

Secondly, out of a great love and tenderness to their Soules peace I heartily advise them to consider what they then at the taking of their degrees assert *de praterito*, and that too *sub juramento*. They assert, that they have performed all duties required before the taking of their Degrees: which if they have done *in Tanto*, though not *in Toto*, to the utmost of their power and ability *faithfully*, though not *fully* (for which defect they have a gracious dispensation

L from

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from the *University*) they then fall not under the heavy weight of Perjury. For the guilt of which in respect of our *Promissory* and *Affertory* Oaths, which have been I fear too much neglected and flighted, for this the two *Sister-Universities* have been in their mourning weeds, Destruction and Desolation having entered into our Walls, (which by Gods wonderful mercy and providence in restoring our most gracious *King* unto us are repaid with the restauration of Learning and Gods publick Service.) And for dallying with these Oaths many a poor Soul hath (I am perswaded) many a year after the violating of them, been tortured upon the rack of a wounded Conscience. However the Oaths themselves are not to be condemned for this, as some have formerly out of the Pulpit fondly declared, (discovering herein an *Anabaptistical Spirit*) but rather the *Jurers* careless negligence, who wilfully and contemptuously slighting our Statutes, seldom or never prove good Christians and Subjects, but live and die with perplexed Spirits, and in a Schismaticall disobedience, ever rebelling against the Lawes and Constitutions of their Superiours.

The Lord keep us all in Love and Unity, in
 Peace and Concord, in Obedience to our
 most Religious King and the Churches
 Laws, and let us ever be mindfull of our
 Oaths, Vows, and Promises. So shall we
 be at peace with God, and have peace in our
 selves, the peace of a quiet Conscience, which
 brings Heaven down into the Soul, and is
 (as Hugo calls it) *Hortus deliciarum*,
 a Garden of delightful pleasures, the only
 Paradise.

Lib. de Ani-
 ma.

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A

SYNOPSIS,

O R

Summe of what is contained
in the former Treatise,
Comprizing these ten
Heads or Generals.

1.

AN Introduction, wherein is
shewed the ground of our Sa-
viours *Prohibition*, *Swear not.*
The ground of it was the
Pharisees corrupting of the third Com-
mandment with their false *Gloss.*

2. An explication of the *Prohibition*,
Swear not, i. e. not { *Falsly.*
 Rashly.
 Unjustly. And therein
a Demonstration *when, how, and in what*
cases

cases we may swear : wherein is contained a brief confutation of the *Anabaptists*.

3. A Refutation of the Papists gross assertion, maintaining it lawful to Swear by the Creature : this drawn from the particle *ὅλως*, at all, *Swear not at all*. Herein likewise is discovered both the Original and Absurdity of their Opinion.

4. Reasons of the Prohibition, *Swear not*, which are three : because to swear in the fore-named manner is,

- 1. Injurious to God, and that because it implies a contempt of his *Person & Precept*.
- 2. Hurtful to our selves.
- 3. Scandalous to our Neighbours.

5. A Preparative to the Cure or Remedy of this great sin of Swearing. It consists in Repentance or an hearty Sorrow for it, and other sins past, by which the Conscience is defiled.

6. The method to be used in the Cure of it ; we must begin with the heart : and herein is explained *what* is meant by the Heart, and *how* it may be cured.

7. The Cure it self, or Remedies against Swearing, which are ten.

- 1. The fear of God. Herein is shewed what it is, and by what means ingendred in the heart ; chiefly by reading

ding of Gods Judgements denounced
in his Word against Swearers.

2. A Resolution or firm purpose
by the assistance of Gods grace not to
swear for certain dayes. This re-
solution to be obtained and strength-
ned by { *Prayer,*
 { *Fasting,* and
 { *Almes* to the poor.

3. The consideration of the great
indignity is done to Almighty God,
when we rashly and frequently take
his name in vain.

4. The consideration of the brute
Beasts, whose gratitude to their own-
ers and benefactors upbraids mans
disobedience to his Makers Laws, and
his unthankfulness to God for his ma-
nifold benefits.

5. The consideration of what God
requires onely of us for his bless-
ings: it is { *Honour* and
 { *Praise.*

6. To speak nothing but what
is { *Necessary to be spoken.*
 { *Profitable to be heard.*

7. To bridle our Passions, chiefly
that of Anger, the cause of as many o-
ther sins, so especially that of Swearing.

8. To avoid Drunkenness, and to
be lovers of Temperance.

9. To

beginning 9. To shun the Company and Society of those that are given to Swearing.

10. To consider the manifold and great miseries such blasphemers bring upon the Kingdom, Places, and Families wherein they live.

8. A Diet for the Tongue being cured, consisting in these three things :

- 1. To be slow to speak.
- 2. To be circumspect in speaking.
- 3. To use few words when we speak.

9. The benefit that will redound to us by observing this Religious Diet, which is two-fold. If we respect, *First*, our bodily Estate, we procure to our selves hereby reputation and peace. *Secondly*, if we respect our Souls health, hereby we shall free it from the guilt of many a sin.

10. The Conclusion of all, comprising an exhortation to this duty of not Swearing, in regard that we are

- Gods Saints elected.
- His Sons adopted.
- His Servants redeemed by the blood of his Son Christ Jesus.

Therefore in all and for all God is to be glorified by us, which is chiefly done by Invocation and Thanksgiving, the two parts of Prayer, and the Christians best Sacrifice.

A Prayer

*To be used by one that is addicted to
the Sin of Swearing.*

O Eternal, Omnipotent Lord God, who in thy self art the fulness and perfection of Glory and Happiness, who needest no Tongue to praise thee, no Pen to expresse thee, and no Work to magnifie thy Greatness, *before whose glorious Name* (that is, ** thy self*, an infinitely Great and Glorious God) *Angels and Arch-Angels* bow with an humble, lowly, dejected reverence; *to which thy blessed Spirits and Saints of thy Triumphant Church sing perpetual Hallelujahs*, so that Heaven rings and resounds with their Hymns & Praises; I, a poor sprig of disobedient *Adam*, who am as vile as sin can make me, and deserve what curse thy wrath can lay upon me, do here presume to take thy holy *Name* into my defiled lips, that *Name* which I have dishonoured in my words, disparaged in my thoughts, and profaned in my actions: yet knowing that thou art a jealous God and a consuming fire, burning with love to a poor humble sinner, and belie-
ving

* Vid. Psal.

20.1.

Rom. 10. 13

Rev. 19. 1.

ving that as thou art fearful in thy Judgments, so faithful in thy promises, I fly upon the wings of this Faith from mount *Ebal* to *Deut. 11. 29* mount *Gerizim*, from the dreadful Name *Jehovah*, which I have abused, to that gracious Name of *Jesus*, wherein thou art well pleased. In that most sweet and soul-refreshing Name, O God, I present my supplications unto thee, beseeching thee not to remember what I have said or done, but what my Saviour hath suffered for me in his Agony and bitter Passion. O let his bloody sweat anoint my bleeding wounds; and accept of his death as a full satisfaction to thy Justice for my sins. Cleanse thou my heart, O God, from the stain of this bosom-darling-sin; whose custom begun with a wanton imitation, and being continued with an habitual presumption, had almost taken out of my guilty Soul a sense of it, and of thy displeasure against it.

O my God, now that I have begun to have a taste and sight of the foulness and danger of my crying sin, afford me, I beseech thee, that measure of thy Grace which may work in my heart a fear of thy displeasure, and beget in me an awful reverence of thy Name. Let all my communication be ordered as in thy presence; let thy Holy Spirit govern the words of
my

1 Pet. 3. 15.

my mouth; and so sanctifie my thoughts with the continual meditation of thy Commandments, and of those fearful plagues which thy word denounceth against Swearers, that I may be ever hereafter of the number of those thy servants who *sanctifie the Lord in their Hearts*, who love and fear thee above all things in Heaven and Earth, who delight with trust and affiance in thee above all worldly staves and comforts, and praise thee evermore with joyful lips.

Lord, I desire to praise thee; O heighten these desires: I resolve (by thy assistance) no more to blaspheme thee; O strengthen this good resolution for the time to come, and avert those judgments from me which thy word hath threatned, and my sin, my black and filthy sin, hath deserved. And mortifie all those unruly passions which provoke me to offend thy Goodness; especially that of *Anger*, which, if immoderate and carried on with precipitate rashness, benights the Soul, darkens Reason, and hurries a man to the acting of those things that displease thee. Therefore, dear God, kill this Fury in me, and leave only so much life in it as to be zealous for thy Glory.

Quicken my Soul with faith in thy promises, inflame my affections with love of thee

thee for thy mercies, fill my mouth with prayers to thee, and praises, and crown my weak desires of praising thee, with the all-sufficient power and strength of thy Grace; that glorifying thy Name with my Tongue, and by an holy conversation, I may escape that vengeance which thy Justice threatens against my sin here, and obtain that happiness which thy mercy hath promised hereafter.

Lord, grant these my requests for the merits of thy Son *Christ Jesus*, in whose Name and Prayer, sanctified with his sacred lips, I beg these mercies, and whatsoever else thou knowest requisite for me and for thy Church, saying,

Our Father, &c.

A Prayer

A Prayer

For the whole Kingdom.

Jer. 32. 18.

MOst glorious Lord God, who de-
 lightest not in the death of one sin-
 gle sinner, nor takest pleasure in the de-
 struction of any Creature, thou great and
 mighty God, whose name is the Lord of Hosts,
 who rulest over all, and governest all things
 in Heaven and Earth, look down, I hum-
 bly pray thee, from the Throne of thy
 Glory, and behold this sinful Kingdom,
 wherein we live, with an eye of mercy
 and pity. Thy goodness and bounty, O
 Lord, have displayed themselves to us in
 many great and undeserved *National* mer-
 cies, by restoring to us our most gracious
King, and *Him* to His Royal Dignities,
 and redeeming thy Church from that Dis-
 order and Confusion, by means of proud
 and unquiet men, which threatned our ut-
 ter ruine and vastation: for so great de-
 liverances we are obliged to make re-
 turns unto thee of a thankful obedience,
 by reforming our sinful lives, and obey-
 ing thy commands. But we, as if we had
 forgot what thou hast done for us, have
 done

done nothing *for thee*, but rather much *against thee*, by rebelling against thy word, by resisting thy holy will, by abusing thy Creatures through our wanton excess, by profaning thy *Sabbaths*; and blaspheming thy most sacred *Name*, which ought to be ever *hallowed* and had in an awfull reverence by us. These are our *National, personal, crying sins*, which, like so many infectious Vapours, have mounted up to Heaven, and, being condens'd into a thick Cloud of Vengeance, are ready to fall down once more, and bring thy heavy judgments on us. But, O holy and most just God, spare and deliver us from the *guilt and power* of our sins and in-bred corruptions. Let not, O let not thy *Justice* be magnified in our *confusion*; but let thy *Mercy* be glorified in our *Salvation* and deliverance. Remove thy judgments from us, continue thy *mercies* to us, increase thy *graces* in us, that this whole Nation may, with thankful lips, and by the holiness of their reformed *lives*, glorifie *Thee*, our God, who hast so wonderfully redeemed us from the hands of unmerciful, bloody men, and rescued us out of all our *wasting miseries*. And so rule and govern the Hearts and Tongues of all profane *Swearers*, that they may (as it becometh Christians, who profess thy

A Prayer for the Kingdom.

thy Name and Truth) both by their words and works advance thy glory, and publish thy praises. These blessings, O most gracious God, (with the preservation of our most Religious King and Queen, with the rest of the Royal Family) vouchsafe unto us for thy mercies sake, and for the merits of our Lord and Saviour Christ Jesus. Amen.

A Catalogue

**A Catalogue or List of Gods Judgments
upon Blasphemers and others, viz.
Cursers and Perjured persons.**

Although Gods Judgments are sometimes like the writing upon the wall, Dan. 5. 25. which was a *Missive* of his Anger upon *Belsazzar*, and came upon an errand of Revenge, which none could read and unriddle but a Prophet; although they be many times wrapt up in a Cloud of obscurity and darkness, in that he punisheth for ends and reasons oft unknown unto us: However we must assert and say with *St. Augustine*, *Judicia Dei occulta sint, sed semper justa*; Gods Judgments may be hid (as to the reason of them) to the dim eye of our narrow understanding, yet they are ever grounded upon the foundation of Equity, they are alwayes *just*. Nch. 9. 33. They are his forked arrows feathered with Zele of his glory, and headed with his anger and love; for when they are shot out of the Bow of his Justice by the hand of provoked Mercy, that guides the string, they are ever directed against the face of Sin, either to prevent or cure it, to work in us humility, to make us go out of our selves, and to rest in him the Centre of our felicity.

They

Mich. 6 9.

Hear the rod,
&c.

They are his *voice* from Heaven, where-
by he speaks unto us in a *visible word*; and
we then understand well the meaning of it,
when every such like *voice* leads us to re-
pentance, and works in us a reformation
of our lives.

Many men have been brought to *Hea-*
ven by the gates of *Hell*, and many have
been scared from their sins, when they be-
held the hand of Gods incensed Justice fall
heavy upon others stained with the guilt
of the same impieties; which *Hand*, stri-
king one, has ever a *Finger* stretched forth
and pointing at another. This many in all
Ages have beheld (as it were) and discern'd
by the help of Gods enlightning Grace, so
that they have been raised to an holy life
by other mens falls, and gained by their
losses, being healed by the sight of their
wounds, and built up to Heaven by their
ruines. So powerful are *Examples* above
Precepts. These usually lightly affect the
ear, and by it seldom enter into the *heart* of
the hearer; the other by a more violent
force and *energie* work upon it through the
Judg. 4. 21. *eye*, and are like *Jael* with her *hammer* and
nail: as she by these killed *Sisera* in the
head; (which they pierced;) so those
strike sin at the very *heart*, begetting in
men an awful dread and fear of God, by
whom they behold others severely punish-
ed,

ed, and hence conclude, that as God himself is, so his Justice is immutable, and will not be bribed to spare them, if they continue in those sins for which he hath inflicted some heavy *Judgments* on others.

That the fear of God (with an amendment of their lives) may be thus ingendred in mens hearts, who are profane and loose in their manners, I have thought it very convenient to adde to my foregoing *Precepts* in my *Treatise*, more examples of Gods severe wrath against three sorts of heinous sinners, viz. { *Perjured persons,*
Cursers, and
Blasphemers.

3. *Examples of Judgments upon Perjur'd persons, who have broken their Oaths by not keeping their promises which they have solemnly made to others.*

I. To omit the stories of *perjured Kings* in the Holy Scriptures, and their heavy punishments, of which I have given the Reader a short account in my *Treatise*; I'll begin with that famous story of *Vladislav* King of *Hungary*, who, contrary to the Articles of Peace agreed upon and sworn to between him and *Amurathes* the *Turk*; set upon the *Turkish* Army that was secure, and misdoubted nothing: upon which

Vid. Bonfin.
 Hist. Hung.

there grew a long and sharp Battel, till *Amurathes* perceiuing his side to decline, and almost overcome, pulled out of his bosom the aforesaid *Articles* of agreement, and lifting up his eyes to Heaven uttered these words; *O Iesus Christ, if thou beest a God, as they say, thou art, revenge this injury which is done both to thee and me, and punish those Truce-breaking Varlets who call themselves by thy name, Christians.* He had scarce ended his speech but the Christians courage began to rebate, the battel lost, *Vladislaus* was himself slain by the *lanizaries*, his whole Army discomfited, and all his Souldiers put to the sword. A just and rigorous judgment of God for that vile Treachery and Perjury, which was by that *Hungarian King* committed.

2. We read in that noted Book called *The Theatre of Gods Judgments*, (which I wish were oft perused by wicked men next to the sacred Scriptures) we find there p. 129. a story of a lewd Fellow, that hearing Perjury condemned in a Pulpit by a learned Preacher, and how it never escaped unpunished, said in a bravery, *I have oft forsworn myself, and yet my right hand is not a whit shorter then my left.* Which words he had scarce uttered, when such an inflammation arose in that hand, that he was constrained to go to the Chirurgion to cut it off, lest it

it should infect his whole body. And so his right hand became shorter then his left, in recompence of his *perjury* of which he lightly esteemed.

3. *Gregorius Turonicus*, Bishop of *Tours*, makes mention in his Book *de gloria Confessorum*, of a wicked Villany in *France*, among the people called *Averni*, that forswearing himself in an unjust cause, had his tongue so presently tyed by the hand of divine *Justice*, that he could not speak a word, but onely roaring make an hideous noise; and so continued a long time, till by the earnest prayers of devout men, and after his hearty sorrow for his hainous sin, the use of that unruly Member was restored to him again.

3. *Examples of Gods Judgements upon Cursers.*

1. *Luther* in his *Colloquies* reports of a young Courtier at *Mansfelt*, whose customary asseveration, or rather imprecation, was (what I tremble to name) *The Devill take me*. The *Devill* when he was asleep took him in earnest, and threw him out of a window; by which disaster, though he was not slain, yet, by the bruises and breaking of his bones in that fall, he was so scared and affrighted with horreur and

fear, that he ever afterwards abstain'd from that horrid kind of imprecation.

2. A certain Priest in *Ruthnewald* wish'd if *Luthers* Doctrine against the *Mass* and *Purgatory*, &c. were true, that a Thunderbolt might destroy him: after 3. dayes a tempest with Lightning and Thunder so terrified him that he ran to the Church for Sanctuary, and at his forc'd devotion was struck down flat to the ground; who recovering, and led homewards by a friend, a flash of lightning burnt him to death, so that his body was as black as hell it self. I heartily wish that all those who have oft a *God damn me* in their hellish mouths, would think of this fearful Judgement, and fear lest God (as he may in Justice do) take them at their word (or whilst that dreadful Curse is utter'd by their impure Tongues) and, causing the Earth to open its mouth, throw them quick and alive into Hell, to be tormented (which is to be damn'd) in those everlasting flames.

3. That famous storie of Sir *Gervase Elwais* must not be omitted in this black Register, who suffer'd on Tower-hill for having an hand in the death of Sir *Thomas Overbury*. Before he suffered he was a picture of a true humble penitent, and acknowledg'd with teares the just hand of God upon him for his rash and unpreserved

vow,

row, which a great loss at Cards, once occasion'd, at which time he being very much troubled, clapping his hand upon his breast vowed seriously, and wished, that if ever he played again he might be hang'd; and now being upon the ladder, he said, to the glory of God, *God in Justice hath made me keep my imprecation, and to pay my vow which I once utter'd with my tongue, by this just, though violent, death.* And so wished all to take warning by his sad example, to forbear and to be afraid of self-cursing and swearing, and to abstain from that which is the usual cause of cursing and blaspheming, viz. *Gaming.*

3. Examples of Judgments upon Blasphemers.

1. In the Year 1645. one *W. Knot* of *Dalston* in *Cumberland*, being a common noted Swearer, when he was servant to an Alderman of *York*, fell into a Lead full of boyling liquor, by which he within a few dayes after dyed. By this means his foul Tongue, which was set on fire of Hell, Jam. 3. 6. was washed in scalding water, and felt a punishment fitted and proportioned to it. Blessed was his punishment if that wretches Soul was thereby cleansed.

2. One *Hudson* of the forenamed
M 3 Town

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M 3

Town

Town in *Cumberland*, who was a notorious Swearer, was struck dumb to his dying day; and though he lived many years, yet could speak nothing but *swear by God*, and with this Blasphemy in his mouth he rendered his impure Soul, I fear, to the Devil, and not to God.

3. I received this Narrative from a Gentleman of the late E. of *Oxford*, of a *Dutch Merchant*, who in the year 1648. going to *Loretto* in a Wagon with four or five passengers more, (of whom the Reporter was one) did swear and blaspheme in that horrid manner, that he was a great offence to all the company, who rebuked him for it, though to no purpose, for he proceeded still in his swearing upon every light occasion; till at length (whilest they were in their passage) there brake into the Wagon a black thing without any form or shape, which was the Devil in a dark Cloud, who by Gods command and appointment stopped the Blasphemers throat: at which time he cried out as well as he could speak, and called upon his master the Devil, and said withall, *Oh he will choak me, &c.* Upon this all the Gentlemen being in darknesse, (for there was a black stinking Mist in the Wagon) drew their swords, and leaped out of it, and immediately looking into it they found him dead, and his face with his whole

whole body as black as a Cole ; at which sight they were all much terrified. And I hope that all *Blasphemers*, who shall peruse this and the fore-named stories, will learn by them to forsake and abhor swearing, lest the same or worser Judgments fall upon them.

Ex aliorum vulneribus medicamenta nostris faciamus. Aug.

Let us from other mens sores and sufferings make a Plaister to heal our own wounds.

FINIS.
